THE

PRECURSOR,

DEVOTED TO

THE ESTABLISHMENT OF A PHONETIC ORTHOGRAPHY.

FOR THE YEAR 1853.

LONDON.
FRED PITMAN, 20, PATERNOSTER ROW.
1853.

INDEX.

(Read by the Alphabet on page 178.)

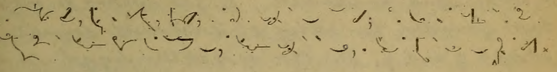
Institiuʃonz, adaptɛʃon ov tu de teimz, 48 paragraf
Adveis tu mei Famili, 106
Alfabet, Fonetik, 13, 167
Obeot, an Amerikan Fonetik Alfabet, 99
Wɛ du not no itʃ uder, 98
Wurdz, on de Studi ov, 52, 67
Wwman, 97
Hindranses in de Wɛ ov Diuti, 168
Pɛrent and Ʈeild, relɛʃon ov, 18, 33
Poetri and Seiens, kontroversi bitwin, 109
Biuti everihwɛr, 50
Brown, Ser Tomas, ekstrakts from, 173
Teim, 51
Trenʃiz (Rev R. Ʈ.) bwk on de Studi ov Wurdz, 52, 67
Divijon ov Lɛbor, 148, 156
Deigrafs, on, 1
Kobden Ritʃard, sketʃ ov, 108
Kounsil, Iŋgliʃ Fonetik, on de 1847 alfabet, 14
Kristian dispensɛʃon, de, opozd tu kapital puniʃments, 126
Gavatsi, Fader, sketʃ ov, 96
Seiens and Poetri, kontroversi bitwin, 109
Lankaʃer deialekt, 127
Lɛbor, divijon ov, 148, 156
Rewordz and Puniʃments apleid tu opinionz, 47
Relidjon and Biznes, not tu distiŋkt tiŋz, 125
Reitiŋ, oridjin and progres ov, 82
Memori, an Ɛsɛ, 3
Not Skop enuf, 49

Prįs 2^{d}.]

[Post Pad 3^{d}.

ƋI
PRƐCURSUR.

Conducted bį Ɨzac Pitman, Bqt (Bath).



LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

JANYUARI, 1853.

On Deigrafs.

It iz tu us a sors ov grɛt satisfakſon tu witnes de advans, amuŋ Speliŋ Reformerz, ov de opinyon dat ol difɵoŋz ſud bi reprezented bei de seinz ov der konstityuent elements. Wərdz fel us hwen wi wud konvɛ our eidia ov de vast advantej hwiq wud areiz tu de Speliŋ Reform bei de redukſon ov de alfabet tu de loest posibel number ov leterz. Doz hu ar not printerz kanot understand de diferens bitwin wərkiŋ wid a larj and wid a smol alfabet; and wi hav iven herd it sed bei valyud leborerz in de propageſon ov de Reform, dat de konviniens ov de printer iz not at ol tu bi konsiderd! — dat if it iz simpler for de lerner tu hav set bifor him a siŋgel teip for iq difɵoŋ, no konsidereſonz ov konviniens or ekspens in de produkſon ov buks ot tu hav eni wɛt! Bifor de prezent munɵ ekspeirz, de Fonetik Kounsil wil hav rekorded der opinyon on de Nyu Alfabet, and on de uder moſonz nou bifor de Kounsil, in de hol amountiŋ tu 92 moſonz, 19 ov dem haviŋ 158 subdivizonz, mɛkiŋ a total ov 231 subjekts tu bi voted on!

1 Ðe disoluʃon ov ðe difþoŋz haz meni advokets, and ðe ar, jenerali spikiŋ, ðoz men hu hav ped ðe dipest atenʃon tu fonetik printiŋ, þioretikali and praktikali. Wi ʃal suport ðe moʃonz brot forward for reitiŋ ol kompound soundz, eksept ç and j, bei ðer respektiv siŋgel seinz. Memberz me vot boþ for ðe nyu alfabet, az yuzd in ðe Fonetik Jornal, and for moʃonz in amendment ov partikyular parts. Ðer ar tu rizonz hwiç indyus us tu kip siŋgel seinz for ç, j; — 1 It iz absolutli nesesari tu hav siŋgel leterz for ðem in order tu represent fonografik outleinz bei minz ov fonoteip, hwiç wi must somteimz du. If ðen ðe *must* bi yuzd in ðis kes, wi si no rizon hwei ðe me not bi yuzd in ordinari printiŋ. 2 Ðer iz a fonetik distiŋkʃon bitwin ç and tʃ in Wilt-ʃer and Wil-çer. Ðe objekʃon ðat iven ðoz hu wud print i, ou, eu, bei tu leterz iç du not yet agri hwot leterz tu yuz, wil bi rimuvd bei teim, a fri interçenj ov senti-ments, redyusiŋ ðe several þioriz tu prakti and ðe selekʃon ov ðát wun hwiç oferz ðe gretest advantejez.

or ð, (printiŋ

2 Ðe rider wil obzerv ðat wi emploi ʊ+, u⊥ (printiŋ ðu) insted ov u+, u⊥ az in ðe last Prekursor, in order tu get rid ov ðe ambigyuus graf u, hwiç, in runiŋ hand, klaʃez wiþ ðe formz m in, ni, (undoted,) and ðer kombineʃonz. Wiþ ðe eksepʃon ov k for c, ðe alfabet hir yuzd iz ðe sem az ðát emploid in ðe fonetik porʃon ov ðe "Fonetik Kounsil Gazét." It apirz

ðat it iz onli bei adoptiŋ ðe form ʋ ðat wi kan get rid ov ɯ, wið hwiq no fonetik skreib kan loŋ bi at pis. Wi repit hwot wi sed in ðe erli part ov ðe volyum ov ðe Fonetik Jornal for last yir, ðat ðe objekʃon tu ðe reitiŋ ɯ iz insyuperabel, and ðe objekʃon tu ðe printiŋ **ɯ** iz syuperabel. Ðe leter iz mirli a hevi-lukiŋ leter, bot so iz **m**. Ov ðe tu **ɯ, ʉ**, hwiq ar bot yuzd in ðe Fonetik Jornal ov ðis dɛ,^{ar} ^{1} wi prefer **ɯ** a veri gret del. Wi ar nou printiŋ ðe last ʃit ov a buk enteiteld "Ðe Pekyuliaritiz ov ðe Beibel," konteniŋ about 500 pejez, ol ðe "kopi" for hwiq woz riten in loŋhand. Wi þiŋk it iz raðer abov ðe ordinari manyuskript ov a printiŋ ofis, for lejibiliti. Had it bin riten in fonetik insted ov Romanik speliŋ, and in ðe alfabet ov 1847, wi biliv ðat it wud hav bin, in meni parts, ilejibel, in konsekwens ov ðe emploiment ov ðe leter ɯ. Wi intrit ðoz hu wud not amend ðe old fonetik alfabet tu le ðis fakt tu hart.

On Memori.—An Ese.

Ordinari Manifesteʃonz.—Fenomena.—Rekolekʃon.—
Skul Ekserseizez.—Konkluʒon.

Ei wil lid yu tu ðe dweliŋ ov infansi. It iz ðe pales ov a meiti monark. In hiz relm, ol distiŋkʃonz ov raŋk bilo roialti, ar uterli aboliʃt. Simpel or weiz, boʃun or sej, unleterd or literet, infamus or renound, non or unnon—hi kwestyonz not konserniŋ hiz votariz. ¿Iz ðer kwik kompleians wið hiz unnend wiʃ; ¿Du de hid wel his weliŋ vois, mor triliŋ dan de heraldz trvmp proklemiŋ de mandet ov impirial meitines. It iz enʌf; hi slips,—and, pergans, drimz, if de smeilz dat dimpel his yʌŋ fes spik ov an inward wʌrkiŋ,—and weks and luks about him wid eiz dat meiv no envi, ʌnleik de glansiŋ eiz ov ʌder monarks, for hiz luk ov rekognifon ol ar iger,—and den hi slips agen. Not a minister ov his kort holdz ples bei tenyʌr ov preferens;—haiso kan dʌ de servis, me minister at wil. He sez no ferwel tu reteiriŋ, and bidz not de kʌmiŋ welkʌm. Hi oferz no reword, hi impozez no penalti. Hi kolz, and fyʌ so def dat de wil not hir. Hi komandz, and nʌn refyʌz tu dʌ his bidiŋ. Lo, kʌmz a kandidet for his regard, hʌ, not meni dez ago, woz entrond az hi iz. Wid smeilz and a vois ov myʌzik, kʌmz de litel kortier, bʌt hi winz no notis,—hi reteirz ʌnnon. Blʌmiŋ gerlhud kanot garm him. De boisterʌs boi iz temd intu jentelnes in his prezens. Wuman, in her byʌtiful digniti, and man in his preid, bou doun and pratel,—bʌt gerl and boi, wuman and man, ar aleik ʌnhided.

Brif teim haz past, and a genj haz kʌm over him. Hi iz no les impiriʌs, bʌt hi haz lernd tu elekt his servants. It iz not enʌf nou dat his bidiŋ iz dʌn. Not wiliŋli wil hi resiv homej, mʌŋ les servis, from eni hʌm hi haz not gozen tu his ministri. Hi haz akweird wid his elektiv abiliti, pouer tu komend hiz gois wid insentivz tu gud servis mor muviŋ dan de endouments or de pajentri ov de kiŋz ov dis wərld. Hiz smeil iz breiter dan a koronet. Hiz vois iz mor elokwent dan fem. For ourz ov wekfulnes and wərines, for dez ov aŋkzeieti and toil, de hu kaq hiz rememberiŋ smeil, and hir hiz loviŋ jargon, ar treis remyunereted, and bound tu him bei everlastiŋ fialti. Hi weks, and hiz ei wonderz over hiz domen, and siŋ bət streŋ fesez, hi iz weild wid fir. Bət ʃi, hum amoŋ ol uderz hi haz distiŋgwiʃt, aproqez; and de pis ov hiz hart pasez intu herz az ʃi biholdz hiz tirful smeilz. Byutiful ar de erli spriŋ-flouerz ar dir ferst tokənz ov de prezens ov a sol. And az it bikəmz mor and yet mor fuli reveild, do wi bihold it wid les ov goʃiŋ emoʃon, it iz wid muviŋz ov diper bət. De mir ple-tiŋ, in its ourz ov gladnes, huz veri prezens simd tu baniʃ reflekʃon, iz nou steriŋ de depts ov our spirits wid kwiriz ənanserabel bei hyuman serqiŋ. Wəns it so in ol tiŋz bət a qeŋjful piktyur. It nyu in de weid wərld bət wən or tu hu laviʃt der harts welt upon it, and ol qeŋj ov ples woz bət de wekener ov veg wənder; bət nou de serkel ov its nolej weidenz, and personz and tiŋz and teimz and plesez ar sepereted, and nemd and deskreibd and rekogneizd, and ever after non.

Hwot a wənder iz de meind ov a qeild! Hwen yu nyu it ferst, it had bət fyu impreʃonz. It woz bət litel inkwizitiv zven. Nou, everi de adz tu its stor ov nolej, and everi moment iz spent in kompering its trezurz, or in siking adifonz tu its stor ov intelektyual welt. Yu ar starteld wid afurans ov de permanens ov its imprefonz no les dan bei de novelti ov its kwestyoning. Hapi iz hi hu kan bisto his teim upon de obzervefon ov geildhud and yut. Der iz joi in de houshold, perpetyual joi for de muder, and gufez ov deleit for de fader, hwen ivning kolz him from de krouded wurld tu de reteirment ov a feir-seid; but sumteimz iven mor dan perents no, iz de ekspiriens ov de tiger, wundering at de proses ov operefonz ov hwiq perents ofenteimz si onli de rezult. A strenjer entering de rum hwer a number ov gildren ar performing de ekserseizez ov der deli trening in Studi, siz but litel ov dat hwiq de tiger siz. Hi hirz dem ripit der lesonz. Hi lisenz tu de anserz hwiq de mek tu kwestyonz propozd bei der tiger, and hirz de kwestyonz hwiq de propoz, and hi me admeir de atenments ov wun, and marvel at de mental poverti ov anuder, but ov de ret ov advansment ov ider geild hi noz niv Yet de tiger rememberz de our ov hiz ferst akwentans wid doz hu stand in kontrast, and hi noz dat iq iz dezerving ov admirefon. De wun dat felz tu rez de Strenjerz komendefon, woz kredeld amung doz hu no nuting az de fud no; or noing, hav feld tu impart der nolej; or diskurejd or vekst at de slones ov de geild tu resiv imprefonz, — for ol ar notaleik impresibel — hav widheld ðer eforts tu instrokt it, letiŋ pas, unhided, ðoz golden moments hwen ðe qeild woz redi tu inkweir, and hwen hi wud hav bin iger tu lern and ker tu remember. Bot sins ðe our hwen hi enterd ðe tigerz ruum, hi haz bin kerfuli woqt, and sedyulosli ministerd untu, and enkurejd, and hi iz nou pasiŋ θru ðe sem mental stet ðat had bin past θru bei ðe mor frword qeild hwen hi enterd ðe sem ruum. Perhaps ðe kem on ðe sem de, and wer ov ðe sem ej, and meit from berθ hav had ðe sem advantej, bot for ðe diferens in ðe mental and moral karakterz ov ðer perents. Ðe mor frword qeild iz impruviŋ advantejez hwiq hi haz enjoid dyuriŋ a loŋ piriod, and, ov kors, hi noz mor ðan ðe oðer. Bot ðe tu ar ikwali wonderful. Bot ekzibit manifestejonz ov memori. Ðe frword qeild nou aproprietz nolej wiθ greter fasiliti ðan ðe oðer, bikoz hi haz bin loŋger habityueted tu ðe proses. Bot it iz a wonder ðat eiðer kan remember at ol, and ðe greter wonder iz ðat ðe les frword won advansez in nolej. Bot supoz ðis viziter ov ðe skuul ruum droz no komparison, bot onli jost obzervz hwot iz pasiŋ bifor him. Hi iz afeird ðat ðiz qildren remember. Bot bilo ðiz vizibel θiŋz liz somθiŋ tu him unsin, bot non tu ðe tiqer. Hi noz ðat wons, ol ðat iz nou familyar tu ðe litel grup around him, woz strenj. And hi haz sin ðem storiŋ op won after anoðer, ðe fakts & prinsipelz hwiq hi haz komyunikated tu ðem, or direkted dem tu serq for; and dis rezolt apirz tu him, az hapli de riq fabrik ov de lum me tu him hu haz asorted and arenjd de bred ov meni kyurz, and put in moʃon de kompliketed maʃineri, and sin de tiʃu gro binid hiz ei. Ol diz ar wonderful; bot diz ar bot de ordinari manifesteʃonz ov memori. Diz ar not de fenomena. Diz ar its everi-de opereʃonz & rezolts. De me bi witnest in everi skul-rum. Wi kol dem ordinari, bikoz de ar az komon az de netiv flouerz hwiq wi si in our on fildz and bei our we-seidz. If wi ʃud kol dem fenomena, so meit wi ol wi si and hir. Bot wi kol bei dis nem de les komonli obzervd manifesteʃonz ov memori. Bot let us notis mor ov diz komon bigz.

Wi hav kontempleted infansi and geildhud, and ʃud wi go on bru everi piriod ov leif, wi ʃud feind de proses ov aproprietiŋ nolej, ov resiviŋ impreʃonz from sinz and events, konstantli goiŋ on. It never sises. Bot hou wonderful ar de rezolts, hwiq apir at piriodz far remot from geildhud, ov proseses hwiq wen on at de erliest teimz ov leif. De boi livz de vilej hwer hi woz born. De ple-mets ov hiz geildiʃ dez ar skaterd de world over, and de sinz and events hwiq wer dagerioteipt upon hiz meind in doz dez, sim tu hav bin erest, or at list obskyurd. Won wud bigk dat de tablet on hwiq wer dron de piktyurz ov erli leif, must bi leik de kanvas or de panel yuzd bei de modern penter, binid hwiq leiz de work ov sʌm old master; or leik de palimpsest kov-erd wid nyu manyuskript, bʌt beriŋ binid de karakterz inskreibd bei de kloisterd lejendari, de haf destroid imejez ov liviŋ bʌt, formd bei sʌm sej or bard ov olden teim. Bʌt it iz rader leik de volyuminʌs rol on hwiç de enfent kronikelz wer rekorded; and ofen ʌnfolded bei ʌnsin handz, it iz prezented tu de astoniʃt gez ov de wonderer from hom, and hi siz, in lejibel karakterz, de histori ov hiz leif from de biginiŋ, or dwelz wid deleit, or wid regret, ʌpon wʌn or anʌder pasej, hwiç hi wʌnderz tu feind riten der. Hi woz gilti ov sʌm foli in hiz boihud; sʌm pedagog-plegiŋ praŋk, sʌm klas-met diskonsertiŋ trik, sʌm bold rebelyon, sʌm akt hwiç sober rizon wud luk sternli and rebyukiŋli on, distiŋgwiʃt an our ov hiz skul-boi teim, and far awe from de sin ov dat drama, trajik or komik az it me hav bin, it iz rienakted, and not de minyutest partikyular ov plot, sineri, or personz, iz wontiŋ. § Dʌz hi wek or drim. A touzand teimz haz hi askt dis kwestyon. A touzand teimz iz hi oblejd tu konfes dat hwot hi siz in hiz meindz ei, ar no drimz, bʌt klir-seited vizonz ov de past. And den, tu, hou teribli klir ar de memoriz ov gilt. De sikret-ples, de stelþi step, de myut kompanyonz, de averted luks, de hʌrid akʃonz, ar ol portred wid a feþfulnes terifik tu de konʃens-hivipt duer ov loŋ-forgoten sin.

Bot not onli du events and akfonz liv der treserz on de tablet ov memori. De lebor ov stodi iz not lost. Hwot haz bin komited tu memori iz fetfuli kept. De geildif leson iz rized widout de litel buk dat le on de lap ov de boi. De mor manli stodiz ov yut nou briŋ fort de frut ov nolej. In de praktis ov hiz hart, de man rekogneizez de prinsipelz ov seiens lernd in hiz erli dez. De bilder, everi de solvz de problemz dat perplekst hiz bren in de skul-rum. De merser praktisez hiz aritmetik. De mariner kariz wid him, az kompanyonz in peril, and geidz tru unnon mezez, de mistik leinz and serkelz hwiq hi ferst so in de hombel abod ov seiens nir hwiq hi woz born and bred. De vizonz ov hom and kindred, hwiq hi siz in de ourz hwen memori ekzerts her majik pouer over de past, fal bi rialeizd. From hiz wonderiŋ on de dip, hi fal retorn tu dat hom, and tu doz kindred and fal bles de fetful styuard ov hiz mental welt. Memori, dat peints de sinz ov hom, iz hwisperiŋ on hiz ir, de geidiŋ wordz hwiq fal spid him unerigli dider. Ol, in everi wok ov leif, kan ber witnes tu de pouer ov memori manifested in diz manifold bot komon wez. No tiŋ komited tu memori iz lost. Man never uterli forgets. Dat hwiq iz nou konsild, fal apir agen. De histori ov geildhud and yut, and manhud, iz riten, and kanot bi erest; and if old ej somteimz mormorz at feliŋ memori, it iz onli bikoz in its lezur and inaktiviti, de involuntari rekolekfonz ar so meni az tu krond out oo vyu de nyu sinz, events, and komyunikefonz ov nolej, hwiq, az bizz ov de prezent, sim not so mwq its on az de bizz ov de past.

Tu ekstend de vyu ov de ordinari manifestefonz ov memori, wud bi bwt tu rebet de ekspiriens ov ɔl — bwt wi prosid, after a siŋgel reflekfon, tu obzerv swm ov de fenomena. Iz de rekord ov leif so perfekt — hwot fud dat leif bi, den, hwiq man livz in de prezens ov so akyuret a witnes, so fetful a rekorder! Rader fud wi se, dwz man kriet swq a wwrld for himself in everi akt, hou bɔtfuli fud hi akt! It haz bin konjektyurd bei a spekyulativ, indid, bwt swmteimz praktikal, and ofen trut-gesiŋ reiter — Kolrij — dat de buk ov remembrans kept in de treibyunal ov heven, iz no wder dan de hyuman memori. Bwt in a mater ov swq solem moment, wi ar not left tu konjektyur. De Wwrd iz not seilent hir. De Lord himself haz bin plizd tu deskreib an inhabetant ov de wwrld ov spirits, hu, in hiz leif-teim livd kerlesli, az haviŋ a vivid rekolekfon ov de sinz ov hiz selfif enjoiment, and haviŋ penful aprihenfonz for hiz bredren yet remeniŋ in dis wwrld. Blesed ar de hu, torniŋ demselvz tu de Lord, ar kept in pyur bɔts, & srounded wid vizonz ov pis and joi. Hwen man akts az ov himself, tu de Lord, den in Divein mersi, de efekts ov hiz imperfekt

8 akfonz ar konsɜld from him, and trɜbel him not wið vizonz ov reproq. Bɜt hwen man ak wið ol hiz wil for himself, hi rips ðe frut ov hiz duiŋz, and siz ever ðe work ov hiz ha

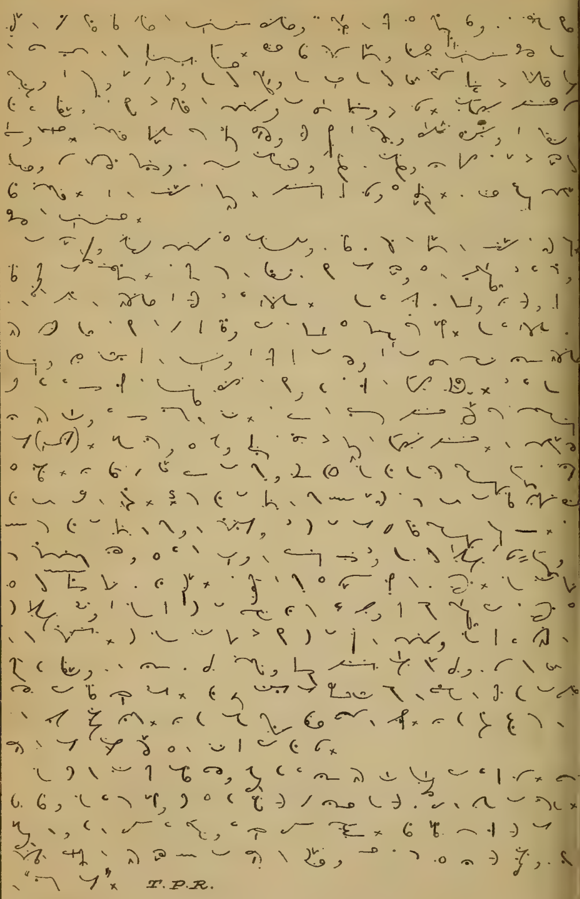
9 Amɜŋ ðe fenomena ov memori hwiq hav bin most jenerali obzervd, ar ðoz disjointe drimz hwiq sɜmteimz amyuz ɜs bei ðer lu dikros inkongruiti, and sɜmteimz afreit ɜs bei ðer monstrɜs. firfulnes. Sɜm analoji eksists bitwin ðem and ðoz wekiŋ reveriz hwiq mek ɜs fil az if wi wer lisniŋ tu ð voisez ov a kroud, or perziŋ a pej ov kros ridiŋz from ðe nyuzpeper. Events ar rikold and sinz ar prezent tu ðe retrospektiv ei- bɜt ðe ar leik dizolviŋ tablor, and bifor ɜs sin iz kweit gon, anɜðer iz arenjiŋ itself, and ðe broken and brekiŋ formz ov ðe ferst, ar miŋgeld wið ðe formiŋ imejez ov ðe sekond, and a sɜksefon ov vanisiŋ and apiriŋ sinz, a strenj konfyuzon, afekt ðe meind wið deleit, wið wɜnder, or wið teror. Amɜŋ drimz ov ðis keind, iz wɜn ov setiŋ out on a wok, and bikɜmiŋ biwilderd at ðe apirans ov a ples far awe from ðat hwer wi bigan our ekskɜrfo and ðis ples, tu, ful ov ðe marks hwiq distiŋ gwif sɜm ɜðer ples — ðe hol teim ov drimiŋ biiŋ okyupeid in a ven endevor tu feind ou hwer wi ar. Anɜðer teim wi atemt tu rid, and ðe buk wi open iz not ðe wɜn it apird tu bi on tekiŋ it ɜp. And az wi tɜrn ðe livz, iq pej prezents sɜm perpleksiŋ qenj In Hudz Komik Anyual, ðer wɜns apird

a piktyur dezeind az an ilsstrefon ov ssç a drim. Ber woz a figyur ov de hyuman fes krost wid ksrvd leinz in veriss direkfonz, apasentli dron for de psrpos ov parfal erezur. Bst on a kloser inspekfon, or rader after luking a litel hweil longger—for de piktyur simd so ilusori az tu bafel ol inspekfon,—yu so a nyu fes, and agen anzder, and sun it simd az if de fesez wer in mofon. It woz veri leik a drim. Most personz kan rekolekt ssç drimz. Be kan olmost olwez bi snraveld in our weking aurz, and ar den found tu konsist ov intersspted reminisens. Ei hav frikwentli had ssç drimz. In wsn ov dem, ei am plest bifor an odiens, wid a buk leing bei mi, from hwiç ei am eks- ekted tu rid. On opening it, ei feind everiting bst de proper kontents ov de volyum hwiç ferst pirz. After msç konfyuzon, ei am tird intu wekfulnes, solest onli bei de konfssnes dat mei onfyuzon haz not bin witnest bei a msltityu es komonli obzervd ar doz simingli rekolektio iliyz hwiç wi ssmteimz ekspiriens, hwen iziting nyu sinz, or in riding historiz, or in- idents in rial and imajinari narativ, or in iring ov oksrensez, or hwen wi bihold a strenj es. Perhaps it iz not reit tu spik ov diz az enomena ov memori. Yet it iz difikslt tu esignet dem sderweiz. Biz filingz hav bin ten and elokwentli deskreibd, and bei nsn ror byutifuli displed dan bei Wsrdzwsrt, in od hwiç bigins wid "Our bert iz bst a slip d a forgeting," and kontening doz leinz—"Treling

9 kloudz ov glori du wi kʌm; 'from God hu iz
1 ʌr hom'. Priekzistens iz konsiderd az ðe onli adekwet solʉʃon ov ðe problem sʌjested bei ðiz filiŋz. ¿Iz it a fakt ðat wi hav livd bifor; or ¿ mʌst wi biliv ðat ol biiŋz "ar bʌt parts ov wʌn styupendʌs" sol, and ðat iq nyu inkarneʃon ov spirit, biiŋ partisipant ov an eternal ekzistens, haviŋ olwez livd, and never tu dei, rekolekts hwot ðe ol ekspirienst bifor its sepereʃon. Ðis, tu, haz bin propozd az a solʉʃon. It iz a fenomenon. Ðiz solʉʃonz ar ʌnsatisfaktori. Ðe ferst iz not pruvd tu bi fakt. Ðe sekond meks God and man eidentikal, ðe Oðor ov leif bʌt a mʌltipleid biiŋ, and Providens, lo, and retribyuʃon, a mir fars. It iz a fenomenon: Ðɛ hu obzerv it mʌst ever wʌnder.

10 Bʌt ðo ðe meind kan rikol ol ov its non ekzistens, and rid ðe histori ov everi our, ðo ol ekspiriens konfermz ðe doktrin ðat man never forgets, yet meni komplen ov an inefiʃent memori. It iz not seldom ðat wi hir even ðoz hu ar sʌmhwot reflektiv, konfesiŋ ðat ðɛ du not remember; and ðɛ hu deklɛr ðer inabiliti tu kip eniðiŋ in meind, ar a lɛjon ðat no ma kan nʌmber. Hweil ðe tatles iz herd tu se, "Ei hav no memori"—ðe ðiŋkiŋ man sez "Mei memori iz not a redi styuard". Ðe trezʉrz komited tu her trʌst, ar not displed hwen kola for; yet sʌmteimz ʃi ʃoz hwot iz in her kipi and ðe ekzibiʃon ʃi meks aʃurz mi ðat nʌi iŋ iz lost. Bʌt hwot iz welð if it kanot bi yuzd at wil. Repyuteʃon, kʌmfort, ðe welfer o

sders, me bi hazarded bei de merqant hu kanot promtli mit de demandz tu hwiq hiz rezorsez ar mor dan adekwet, az wel az bei de msneles spekyuleter. De plezyurz ov nolej, de pouer ov instrsktiŋ de ignorant, ar lost tu de wel-stord meind dat kanot komand its trezyurz, and for de gret pyrposez ov leif it iz az snpreperd az de ignorant. It iz leik de intermitent spriŋ dat gladenz wid sparkelz, and refreʃez wid kulnes, de traveler hu qansez tu aproq it at de period ov its flo, bst, snleik de akwedskt from de far-of and snfeliŋ founten, it kanot minister tu de wonts ov evri our. It iz volsntari rekolekʃon dat wi nid for our deli intelektyual servis. Bst de akwiziʃon ov dis pouer iz difikslt and rer. Its importans iz yuniversali konfest, and de wont ov it ekstensivli biweld. Tu render de memori ssbservient tu de wil, meni metodz hav bin adopted. Der iz a wsrd in our laŋgwej hwiq ʃoz hou erli de praktis ov asistiŋ de eforts ov memori bei artifiʃal helps preveld in de wsrld. Wi ask ov doz hu hav lisend tu a spiker, hwot wer de topiks ov hiz dis-kors. Now wi dra dis wsrd, or rader de popyular yus ov it, from a metod ov ediŋ de memori prevalent amsŋ de klasikal enʃents. An orator, reiziŋ in de Forsm, tu adres de asembeld pipel, or standiŋ bifor de tribyun ov de selekted jsjez, fikst hiz ei spon a kornis, a fasad, or a kolsm, and determind in hiz meind dat ssq an objekt ʃud remeind him ov a given ssbjekt, and



T.P.R.

Prīs 2d.] aɪ [Post Pad 3d.

PRƐCɯRSɯR.

Conducted bɨ Ɨzac Pitman, Bqt Bath.

LUNDUN: Fred Pitman. Fonetic Depo. 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

FEBRɯARI, 1853.

FƟNETIK ALFABET.

LONG VOWELS.

1	2	3	4	5	6
Ɨ ɨ,	Ɛ ɛ,	Ɑ ɑ,	Ω ω,	Ơ ơ,	Ɯ ɯ;
Ɨ ɨ	*Ɛ ɛ*	*Ɑ ɑ*	*Ω ω*	*Ơ ơ*	*Ɯ ɯ*
eat,	age, air,	alms,	all,	ope,	food;

SHORT VOWELS.

I i,	E e,	A a,	O o,	Ɤ ɤ,	U u:
I i	*E e*	*A a*	*O o*	*Ɤ ɤ*	*U u*
it,	edge, err,	at are, pass,	not, nor,	cut, cur,	foot:

DIPHTHONGS.

ei,	ai,	oi,	ou.
by,	aye,	voice,	house.

CONSONANTS.

Ȼ ɕ,	Ŧ ŧ,	Đ đ,	Σ ʃ,	Ʒ ʒ,	Ŋ ŋ,
Ȼ ɕ	*Ŧ ŧ*	*Đ đ*	*Σ ʃ*	*Ʒ ʒ*	*Ŋ ŋ*
such,	thin,	then,	social,	vision,	sing,

b,	d,	f,	g,	h,	j,	k,	l,	m,	n,	p,	r,	s,	t,	v,	w,	y,	z.
be,	do,	for,	go,	he,	jet,	king,	let,	me,	no,	pie,	roar,	so,	to,	vie,	we,	yet,	zed.

Desizon ov de Ingliʃ Fonetik Kounsil on de Fonetik Alfabet.

De old Fonetik Alfabet iz rejekted bei a vot ov de Fonetik Kounsil, and de nyu wun iz not adopted bei de Kounsil kolektivli, but iz left tu feind akseptans wid de fonetik publik, az de ʃorthand alfabet did wid de unfonetik publik — bei its merits. Der ar in de Kounsil so meni opinyonz dat wi biliv if diskuʃon ʃud bi kontinyud, apart from de praktis ov de verius skima propozd, wi ʃud bi farder from agriiŋ in wun plan, 12 monts hens, dan wi ar nou. Ol weiz workerz for de Fonetik Reform derfor si de nesesiti ov komensiŋ work wid de simplest, ʃortest, and most simetrikal alfabet; liviŋ litel materz ov dispyut tu bi klird up bei de leit ov furder ekspiriens.

A vot on de alfabet, after 16 monts diskuʃon, woz teken on de 14t Jan. De number ov voterz out ov 50 memberz, woz 41. No heier number haz ever bin pold. De number ov subjekts voted on in konekʃon wid de alfabet woz iven heier dan wi steted in de last Prekursor. It woz 140. De partikyularz ov de votiŋ wil bi given in de Fonetik Kounsil Gazet for Februari, and in de Fonetik Jurnal for 5t or 12t Feb. Az evri rider ov de Prekursor, iz, doutles, a rider ov de Jurnal, olso it iz unnesesari hir tu enter intu partikyularz. De foloiŋ jeneral vyu ov [illegible] [illegible], wi me giv bifor de ofiʃal notis apiirz. De vots hav bin kounted wid ker, and do wi kanot voug for perfekt akyurasi, wi tink der wil not bi an eror ov mor dan wun vot on eni kwestyon.

On de moʃon for Ɛ az de reprezentativ ov de ferst loŋ vouel, — Yes 20. No 21.

On de moʃon for ∂ az de teip ov de sekond loŋ vouel, — Yes 16, No 25.

For de nyu alfabet, wid siŋgel teips for diftoŋz, — Yes 12, No 29

De best frendz ov de nyu alfabet did not vot for it bikoz de disapruvd ov sum points in it, and partikyularli ov ɪ, ȣ, ꭒ for (eye, ow, ew), and ov ꭒ for de vouel in (but).

De diferens ov opinyon amoŋ de memberz ov de Kounsil, wil bi best sin bei de foloiŋ sumari ov vots and subjekts. On 43 diferent moʃonz, onli wun afermativ vot woz given, and dis woz, ov kors, de vot ov de muver. On 12 oder subjekts, or moʃonz, onli tu afermativ vots wer given. In de foloiŋ klasifikeʃon, de larj figyurz denot de subjekts, and de smol figyurz de number ov votes given upon dem bei 41 voters: — 17^{3}, 14^{4} (dat iz, tri personz out ov forti-wun, agrid on seventin subjekts, and for personz agrid on fortin subjekts,) 9^{5}, 11^{6}, 14^{7}, 9^{8}, 13^{9}, 6^{10}, 9^{11}, 14^{12}, 3^{13}, 4^{14}, 2^{15}, 4^{16}, 8^{17}, 3^{18}, 11^{19}, 8^{20}, 4^{21}, 5^{22}, 1^{24}, 2^{25}, 5^{26}, 6^{27}, 1^{28}, 1^{29}, 1^{24}. Total 240 subjekts or moʃonz. It rekweirz 26 vots tu kari eni propoziʃon in de Kounsil. It iz derfor not tu bi wunderd at, dat out ov de ferst baŋ ov 104 moʃonz, put tu de vot in Julei 1852, onli 4 wer afermd; ov de sekond baŋ ov 6 moʃonz, in Oktober, not wun.

woz karid; and nou, out ov 240, onli 14 ar karid. Wi hav adopted de amendments oferd on de nyu alfabet, for disolvin de diftonz, bot hav teken oz insted ov az az de simbol ov de diftoy in now. Pis tu de old alfabet! and Sokses tu de nyu won!

De Relefon ov Perent and Ceild.

A Lektyur deliverd at a Sofal Mitin ov a Relijos Sosieti in Boston. Yu.S.

Bei (E. A. Beaman)

De relefon ov perent and ceild iz won ov de most interestin and important relefonz ov dis leif. It iz interestin, bikoz der sprin from it, az from a ful founten, som ov de pyurest and hapiest ov terestrial enjoiments. It iz important, az fornifin a skul ov yuOful disiplin, & a minz ov promotin a heier stet ov rijenerefon. It iz mei porpos tu konsider, in a praktikal maner, som ov its dyutiz and responsibilitiz. And dis haz bin sojested tu mi az de sobjekt ov mei lektyur, not bei a filin ov kompetensi tu diskos sug a topik, for it rekweirz mug and lon ekspiriens tu enebel won tu onderstand it wel enof tu tig oderz, bot bikoz ov its praktikal relefon tu de dyutiz ov mei profefon. Bot de naro limits ov a lektyur wil permit mi mirli tu glans at a fyu ov de most prominent points.

In vyu ov de importans ov de dyutiz ov dis relefon, it iz perhaps onnesesari for mi tu remark dat not onli de hapines &

fyutyur kondiʃon ov ðe perent and qeild, bʌt ðat ðe hol karakter ov soseieti most esenʃali depends ʌpon ðe maner in hwiq ðe ar ʌnderstud and performd. It iz imposibel for wʌn tu bi engejd in a skul a siŋgel wik, wiðout ekspiriensiŋ sʌm ov ðe sad efekts ov a neglekt ov dyuti, or ov a wont ov proper praktis amʌŋ perents, in regard tu ðis sʌbjekt. Ðe influens ov everi qeild haz a most important beriŋ ʌpon ðe karakter ov ðe hol skul; and ðe kwoliti ov ðát influens iz determind bei ðe keind ov edyukeʃon and disiplin hwiq ðe qeild resivz at hom. Hom edyukeʃon stamps its karakter indelibli ʌpon ðe skul; and it kanot bi ʌðerweiz. Ðoz sidz hwiq tek ðe dipest rut, ar son, and ðoz beiasez hwiq ar most infleksibel, ar given at hom. A prudent and skilful instrʌkter me, in sʌm mezur, kʌrb ðe boisterʌs outbrek, and kʌt of sʌm ov ðe rʌfest and most prominent ekspreʃonz ov tʌrbyulent and ʌnsʌbdyud filiŋz; bʌt ðer iz a weildnes konstantli rejiŋ wiðin, and ofen hiviŋ leik ðe pent-ʌp feirz and gasez ov a volkeno, hwiq influensez ðe hol kondʌkt, and hwiq, hwen ðe qeild haz wʌns past ðe nʌrseri ov hom-edyukeʃon, wil ber swe, and mor or les vent itself (ʌnles sʌbdyud bei veiolens,) ʌntil ðe truθ ov ðe raʃonal meind ful lid tu its rijenereʃon. It iz ven for ʌs tu ekspekt ðat our qildren wil kʌm from skul sofend, sʌbdyud, and obidient, ʌnles wi hav trend ðem tu bi so at hom. A kompetent instrokter wil komand and sekyur a tolerabl degri ov eksternal obidiens and order, bot *rial* obidiens and order ar out ov de kwestyo vnles de geild haz bin tot dem, and *trend* in dem, *at hom*.

Hwen wi konsider dis relefon, it iz veri izi tu si dat it iz an interestiŋ and important won. Wi ar sur konvinst and dipli afekted wid a sens ov our responsibilitiz. De hart iz ful, and our bots flo-frali, hwe wi spik ov de end, de responsibilitiz, de jois and blesiŋz, ov de magnityud, ov de dyutiz ov dis relefon. Bot hwen wi kom tu de *praktikal ditelz* ov diz *dyutiz*, and inkwei for *spesifik geidans* in regard tu hwot wi fal du for our gildren, hou wi fal trit de from hwot protekt dem, and hwot partikyula kors fal bi pursyud at iq soksesiv stej ov der progres and development, wi enter on a vntraveld pab, or at list won hwer no futsteps ar left biheind. Wi feind ourselvz in a land ov biori and vnseteld prinsipelz. Ever tiŋ iz vndefeind. Wi most *fil* our we, and in a mezur depend vpon de moment for its proper leit.

And perhaps it iz best dat it fud bi so. Ei am inkleind tu tiŋk dat wi kan niver ekspekt spesifik rulz. De jeneral prinsipel ov edyukefon me vndoutedli bi diskuverd, if wi stodi for dem. Bot hwot iz most esenfal iz, dat wi fud konstantli *liv* vnder a realiziŋ sens ov our relefon tu our gildren, 1 and ov its responsibilitiz and dyutiz; and dat our afekfonz and dots fud bi properli devoted tu de sobjekt: dat wi fud si and fil de importans ov our yus [or ofis]; and dat wi fud lov and stodi its dyutiz. Our meindz wil den bi open for de infloks ov dát leit hwig de okezon rekweirz. De Lord wil lid os. Bot if wi torn de best enerjiz ov our meindz opon oder digz, wi fal kontinyu tu grop in darknes, and our gildren wil inevitabli sofer az a konsekwens. Wi fal not bi in stets hwig wil bi konstantli reseptiv ov dát hevenli infloks hwig wi fal kontinyuali nid, & widout hwig wi fal bi fur tu er.

2 Wi ol lov our gildren, ov kors, and wud du dem ol de gud in our pouer; bot wi lov dem az a *part ov ourselvz*, and bikoz de kontribyut tu our plezyur and hapines; and hwot wi du for dem, derfor, doz not luk bijond de naro serkomferens ov self. Wi most lov dem az de Lord lovz os, bifor wi kan enjoi de ful benefit ov dat leit hwig wil fo os hou tu edyuket dem. Our afekfonz for dem most bi pyurifeid and eleveted. Wi most lern tu *fil* dat der spirityual or mental wonts ar at list ikwal tu, if not greter dan, der natyural wonts. Der *spirityual* grot & rijenerefon fud bi ferst and opermost in our dots and afekfonz. In fein, wi most trit dem az spirityual biigz az wel az natyural, and az haviŋ spirityual wonts az wel az natyural wonts.

3 Ei hav never sin de svbjekt ov edyukeʃon konsiderd so mvç in praktikal ditel az it apirz tu mi it wud bi yusful tu du. Tioreiziŋ briŋz it bifor our meindz, and mɛks vs form gud rezoluʃonz, bvt it iz tu apt tu stop der. Wi svmteimz nid tu hav our ivilz definitli pointed out tu vs, and de remedis preskreibd. Ei du not min dat ei am goiŋ tu du dis. It wud not bikvm mi. Ei liv dat task tu doz ov mor ekspiriens and reiper yirz. Bvt der ar svm points hwiç ei mɛ, perhaps, wid propreieti diskvs.

4 Çildren ar given vs in a most perfektli helples and dependent kondiʃon. Dɛ ar spirityuali mir reseptiv fakvltiz, wid propensitiz tu ol ivilz. Der meindz ar leik vnkvltivated soil; and wi ar entrvsted wid de responsibel çarj ov der kvltiveʃon. And ¿ mɛ wi not lern important lesonz from de maner in hwiç de ground iz trited preparatori tu mɛkiŋ it a prodvktiv fild. In dat, hit iz de ferst and most esenʃal rekwizit. De sid mvst not bi son til de soil haz resivd a jinial wormt. A mvders jentlest afekʃon iz dat hit tu de infants meind. And hwen de soil iz redi for de sid, and it iz kerfuli lɛd in its buzom, it rekweirz protekʃon from de foulz ov de ɛr, and de bists ov de fild. Neider kan it ber de rud stormz and tempests wideriŋ blasts. De infant, tu, hwiç iz pekyuliarli svseptibel iven tu de influens ov vnekspresd tots and afekʃonz, ʃud bi

kerfuli protekted from doz harſ and järiŋ diskordz tu hwiq de ar ekspozd in dis ruf world. Everi tiŋ around dem ſud bi kweietiŋ and sudiŋ. A litel imprudens meit du de infant hwen its tender meind iz jost bodiŋ intu ekzistens, most sirius injuri, and an injuri not de les rial and lastiŋ bikoz it iz impalpabel and unapriſiabel bei us.

But after de sidz hav jermineted, and de yuŋ plants bigin tu pip koſusli abuv ground, ¿ iz der nutiŋ tu fir? ¿ Ar de sol okyupants ov de soil? No; de widz ar tiker and toler dan de, and hav de advantej ov priokyupansi. De meind ov de qeild iz, hwen veri yuŋ, susseptibel tu de efekts ov doz gud influensez, hwiq, leik sidz, wil jerminet and ekspand intu byutiful plants and triz. But der meindz ar priokyupeid tu bei herediteri propensitiz tu ivil, hwiq bigin tu manifest demselvz at a veri erli ej. And nou iz de teim for lebor and aŋkſus ker. De piriod ov unaloid inosensi iz past. De terz hav apird, and ar biginiŋ tu qok de hwit. Ivilz ar spriŋiŋ up on everi seid, and in everi form, and treten de uter eksterminеſon ov everitiŋ gud. ¿ Hwot ſal bi dun. ¿ Ṡal wi go at dem wid veiolens, and rudli ter dem up. ¿ Ṡud wi du so wid de terz ov de fild. Rader ¿ ſud wi not koſusli pik dem out wun bei wun, lest wi ſud disturb de ruts ov de hwit. And wi ſud pluk dem out az sun and az fast az de mek der apirans, bifor der ruts get stroŋ hold ov

5 de soib. Wi fud not bi les kofus in restreniŋ and konektiŋ de ivil manifestefonz ov gildren and not les promt in komendiŋ de work. And iven if wi bigin at de reit teim, der iz denjer ov our duiŋ veiolens tu doz stets ov inosens hwiq perten tu geildhud, hwiq it iz imposibel tu yuz tu muq ker tu preserv.

26 De ivilz ov gildren ar veri ofen most injudifusli, and unnesesarili ekseited; and aktiŋ under de influens ov de eroniuz eidia dat de must at ol events bi subdyud, wi frikwentli du dem gret injustis and inju Ei am spikiŋ ov veri yuŋ gildren, hwiq ar frikwentli punift bifor it iz posibel for dem tu no hwot de punifment minz. Wi, in dis w plok up de gud hwit wid de terz. Wi interup for a teim at list, doz kweiet and hapi stets in hwiq de ar storiŋ up de gudz ov "aemenz"; and hwiq ar ov infinitli mor importans tu dem dan ol de advantejez tu be reseivd from a sevir and unweiz disiplin, oldo wi gen our point, and de geild iz med tu yild.

27 Bot de ivilz ov gildren ar most unweizl enkurejd, and fosterd tu, az wel az unnesesarili ekseited. And dis iz don bei de imprudent maner in hwiq wi notis dem and karés dem. Wi ekseit der vaniti and luv ov fo. Wi ol luv tu woq de pleful sports and triks ov erli geildhud, and everi nyu development, do not oluez ov gud, givz us plezur. De ferst duniŋz ov intelekt

7 ar obzervd wid de leivliest interest. And perhaps der iz nøbiŋ roŋ in dis. Wi me tek plezur in de bødiŋ and erli grot ov dát selestyal plant, in døz insipient plejez ov de fyutyur man and enjel; it kanot bi øderweiz. Bøt wi ʃud not forget dat dát plant iz infested wid widz, and dat it iz entrøsted tu our kerz dat wi me søbdyu dem and pløk dem out. De litel wøn lernz erli de miniŋ ov our luks and akʃonz, if it kanot ønderstand our wurdz and frikwentli manifests møq art and kaniŋ tu win an apruviŋ smeil. And it iz tu lamentabli tru, dat its litel didz ov desepʃon and røgeri, bøt tu ofen obten a mor tanjibel ekspreʃon ov our deleit.

8 Dis iz truli a most important piriod ov ceildhud, and meni ar de denjerz hwiq bisét it. De tender plant iz never so søseptibel az in its erli grot. It den kan bi ; med tu asyum olmost eni form. It iz fleksibel, and me bi tørnd in eni direkʃon. De litel manifesteʃonz ov erli infansi me izili bi korekted, or bei de list enkørejment de me bi med tu asyum most firful formz. Wi ʃud not forget dat de sleitest impruidens, on our part, me giv dem a beias hwiq wil akt an important part in de hol ov der fyutyur karakter and leif, and wil bi folod bei a loŋ tren ov ivil konsekwensez. Hou smol an obstakel wil giv de yøŋ plant an oblik rqder dan a perpendikyular direkʃon; and dis me, at ferst, bi skersli perseptibel, bøt hwen it haz gron intu

28 a ferm and stetli trɛ, everi pasiŋ traveler remarks vpon de vnfortyunet bend in its trvŋ De litel beiasez ov infansi, ar az ʃur in der efekts, do perhaps not kweit so izi tresabel tu der tru kozez.

29 Loŋ bifor gildren ar old enof tu tok, wi mɛ du dem mvq gud bei our sɛsiŋ tu du tu dem, and bifor dem, a host ov litel diŋz, hwiq mɛ, at ferst, sim tu vs inosent & harm De mɛ, at dát ej, bi tot meni diŋz dat ar roŋ. Bvt wi bilei our instrvkʃonz, and iven mɛk dem de okeʒon ov mvq injuri, hwen dɛ si in our kountenansez de marks ov our plezur at der litel misdemɛnorz. § Du de never win a fevoriŋ smeil from vs hwen in der rogeri dɛ du doz diŋz hwiq dɛ hav bin tot not tu du, and hwiq dɛ no tu bi roŋ. If so, wi ar fosteriŋ and nvrisiŋ in dem doz propensitiz hwiq wil most ʃurli, sɛner or leter, koz dem mvq sveriŋ. In dis wɛ, olmost everi ivil propensiti ov infansi iz enkvrejd and gradyuali developt bei de imprudensez ov perents and de older brvderz and sisterz. Dɛ ar iven trend in de insipient stejez ov olmost everi kreim. § Haz de geild, in its aŋger, never rezd its litel hand tu streik its mvder, or brvder, or sister, and obzervd tokenz ov our plezur at de akt. § Haz it never manifested eni krafti kvniŋ, or smartnes, or pertnes, hwiq haz led tu improper demonstreʃonz on our part. If so, wi hav given it a leson and med an impreʃon, hwiq kanot bi forgote

or efést. Our litel wonz ar konstantli daiiz and seiz bizz dat ar riali priti and plezant, and der iz a we in hwiq sug bizz me bi nötist bei us widout harm; but de moment de bigin tu du dem for de purpos ov atraktiz atenfon, it iz teim for us tu tek de alarm, and bi on our gard. Wi fud olwez disapoint dem in sug keses, and giv dem sug evidens az kanot bi misteken, ov our disaprobefon. If wi wud prezerv doz inosent and artles stets, hwiq ar so plezant in geildhud, wi must bi kerful not tu flater der preid or vaniti. And in daiiz dis, it iz not nesesari tu widhold from dem everibiz godi or foi. Gildren ar fond ov ge, leivli, kulorz, and de sim tu luv dem at ferst for der on seks, and not bikoz de kontribyut tu der agrandizment. De ar imprudentli tot bei uderz tu bizk ov demselvz hwen de ar byutifuli drest, and de derfor lern tu luv priti klodz bikoz de gratifei der preid and vaniti. Der kan bi no kwestyon dat gildren fud bi wel supleid wid byutiful bizz; de kontribyut a veri important part tordz der edyukefon; but der inosent luv for dem fud not bi perverted bei our imprudensez.

Der ar doz hai ekserseiz litel or no restrent over der gildren, for fir ov tekiz awe tu mug ov der fridom. And de iven sufer der ivil propensitiz tu go ungekt and unrestrend. § Hwot wud bi bot ov de huzbandman hu fud rizon in dis we; and § hwot wud bi de fruts ov hiz lojik. Notiŋ les, sertenli, dan an abundant harvest ov widz. Ekstrims fud bi avoided on bot seidz. Cildren me not bi left in sufifent fridom tu giv streŋt and fermnes tu der developments. Leik de yuŋ sapliŋ in de midst ov a dens forest, der grot bikumz rapid and slender, rader dan ferm. De muselz dat ar not aloud der natyural fridom ov akfon, ar pyuni, wik, and sikli. Cildren must hav fridom, but not fridom in developiŋ der ivil propensitiz; if diz ar not konstantli cekt and restrend, der meindz wil gro up a perfekt wildernes; leik widz, de wil enkumber de hol ground.

Unfortyunet indid iz de lot ov dát ceild hwic iz suferd tu gro up under de bleitiŋ influensez ov dis world, widout cek or restrent. If hi atenz de ej ov siks or seven yirz, widout de holsum and prudent disiplin hwic fud prisid dát piriod, partikyularli if hi hav stroŋ propensitiz and suseptibilitiz, hiz kes iz truli a hard wun, and de task ov subdyuiŋ de widi wildernes iz a difikult and ardyuus wun, and rekweirz de ekserseiz ov anjelik wizdom and pefens. Suc a ceildz meind iz leik a garden ov fertil soil, intu huiz buzom sum gud sidz hav canst tu drop, but widout order, hwic, haviŋ spruŋ up, for wont ov proper ker, ar skersli dizernibel amidst de trif groiŋ widz dat suround dem. And hwot kud bi dun in suc a garden. It iz tu let tu plou up de ground and plant it anyu;

de frosts ov winter wud disapoint de vnsizonabel harvest. Wi mwst tek it az it iz, and swbdyu it, gret and difikwlt az iz de task, and do, at best, der iz promis ov bwt a miger harvest. Bwt it wud sim imposibel tu selekt and plwk out de widz, widout duiŋ veiolens tu de gud plants, hwiq ar fyu and skaterd. And ¿can de work ov swbjugeʃon bi dwn ol at wwns. ¿Wud not dis rader so distwrb de ruts ov de gud plants and prodyus swq an vnakwstomd lusnes and barennes ov de soil, dat de tri wud sim wider and dei. And ¿hwot kan bi dwn for de qeild dat groz wp widout disiplin or restrent. If de manejment ov a garden hwiq haz bin swferd tu rwn tu west, iz so difikwlt, and rekweirz de ekserseiz ov so mwq skil and jwjment, hou ʃal wi trit de imortal meind dat iz in dis kondiʃon. Ei fil embarast in atemtiŋ tu anser dis kwestyon. De person hu haz de ker ov swq a qeild, haz a most difikwlt and responsibel qarj. And yet der ar meni swq, and it iz de importans onli ov koliŋ atenʃon tu de swbjekt, dat enkwrejez mi tu introdyus it.

Wer it not for de stets ov inosens hwiq had bin stord wp in erli infansi, de kes ov a qeild hwiq had bin neglekted so loŋ, wud sim hoples indid. Bwt az it iz, de qeild iz lost vnles swmtiŋ bi dwn. Its widi and wildernes meind mwst bi swbdyud, and de suner de work komensez, de izier de task, and de beter for de geild. It must bi swbdyud, bwt : hou swbdyud. : Hwot fal bi dwn ferst, and hwot nekst, and hou mwq. Diz ar kwestyonz dat kan bi anserd onli bei dat leit hwiq floz, in eq emerjensi, intu de meind dat iz sinsirli prinsipeld in de lwv ov daiiz gud, and in a powerful dezeir tu du at ol teimz hwot iz best tu bi dwn. It iz evident dat wi ot not tu trit swq a geild az wi trit wder gildren; tu rekweir or ekspekt so mwq from it, wud bi daiiz it ekstrim injwstis. It kanot obe az wder gildren obe; it kanot absten from ol de ivilz dat wder gildren me bi med tu absten from; it haz never lernd hou; it haz not de moral pouer. Yu meit az wel komand de emafieted and bed-riden invalid, hu haz bin a pre tu dizir for yirz, tu areiz and perform de fizikal leborz dat ar a mwq for de wel-fed and helbi zolid. De meind ov swq a geild mwst pas bru a kors ov sevir treniy and disiplin, and mwst bi keindli and pefentli instrwkted, bifor hi kan kwm wp tu de standard ov wder gildren; and diz biyz wil rekweir mwq teim and forberans. De relakst and sikli mwsel kanot aten its wonted vigor in a moment, so az tu bi ebel tu perform its akwstomd lebor; it genz streyt gradyuali, litel bei litel.

(Tu bi kontinyud.)

Prįs 2d.] ƋI [Post Pad 3d.

PRƐCURSUR.

Conducted bį Izac Pitman, Bqt (Bath).

LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

MARC, 1853.

De Relefon ov Perent and Ceild.

(Konkluded from pej 32.)

It dvz not apir tu mi tu bi wel dat svq a geild fud bi med akwented wid hiz rial karakter or kondifon. Wi fud not kol up in blak arε de loŋ katalog ov its ivilz ol at wvns Nor fud it bi told hou mvq wvrs it iz dan vder gildren, widout at de sem teim pointiŋ out svm redimiŋ kwoliti, for its enkvrejment. Svq a kors wud diskarten it. De Lord dvz not trit vs so, bvt prezénts bifor vs onli wvn ivil at a teim, or az meni az wi hav streŋt tu kontend agenst. Everi geild haz svm gud trets; let him hav de benefit ov dem; and hwen wi korekt him for hiz folts, and kontrást him wid vder gildren, (if it iz nesesari tu du de later,) let vs at de sem teim komend hiz gud kwolitiz, not in a we tu flater hiz vaniti, but wid a vyu tu sev him from dát stet ov despereſon intu hwiq de opozit kors meit lid him. Wi ot not tu siŋgel out svq a geild in a maner dat vderz wil point at him, or dat hi wil konsider himself an od wun amoŋ hiz felos. Der is litel hop for a geild in suç a kondison. Hi luzez hiz fridom, and bikumz an objekt ov abyus, and kan bi reformd onli bei genjiŋ de karakter ov de influensez over and around him. Ei hav sumteimz non suç a genj tu prodyus an olmost suden, and a veri remarkabel genj in de geild for de beter. Bifor, de geild felt dat it had lost everidiŋ, and had nodiŋ at stek, and konsekwentli it bikem retcles. Nou it siz dat it iz trited wid kaindnes, and az oder gildren ar; it iz rihyumaneizd, az it wer, and filz dat it haz sum karakter, and iz emyuelos tu prezerv it. But teim wil not permit mi tu enlarj upon dis important topik.

4 If ei wer askt hwot iz de ferst and moist important end tu bi sekyurd in de edyukeson ov gildren, or hwot end wud best serv az a minz for de atenment ov de gret and feinal end ov der krieson and ekzistens, ei wud se obidiens. Obidiens iz de sol and senter ov ol tru leif; it iz so wid adults, it iz so wid de enjelz ov heven. It must bi med so den wid gildren. And in order de mor perfektli tu sekyur dis, it must bi de erliest leson given, and de wun most konstantli and perseviriŋli insisted upon. No gud influens kan hav its ful power and efekt widout it.

5 But in order dat wi me bi ebel tu sekyu

tis important enof in verz, wi mʊst hav de prinsipelz ov it in ourselvz. Wi mʊst olwez bi konstant, ferm, and deseided. Wi mʊst so liv and akt dat our gildren kan diskʊver no inkonsistensi in our kondʊkt, and dat de kanot, in filiŋ iven, gaz ʊs wid rekweiriŋ ov dem hwot wi du not praktis ourselvz. If wi tig wʊn tiŋ and praktis anʊder, wi fal mit wid embarasments at everi step. It wil not du for ʊs tu se No, and den sʊfer ourselvz tu bi rizond bei our geild intu an afermativ anser. Sʊg a kors wud sun destroi our influens, and wi fud komand obidiens in ven. De order ov tiŋz wud bi reverst, de geild wud asyum de renz, and if wi ar ʊnebel tu gʊvern him, hi wil sun gʊvern ʊs, and az sun as hi iz old enʊf tu si and fil dat hi haz de masteri, hi wil eksersaiz hiz pouer over ʊs wid a rod ov eiron. Ei hav sin gildren rul der perents in erli geildhud and yut, and ei hav sin dem akt de teirant over dem in manhud, and hwen der perents had bikʊm old and inferm. And der hav bin instansez hwer de ejid fader or mʊder haz met wid a sevir gadzment for an ʊnwiliŋnes or inabiliti tu obe.

Disobidiens never standz alon. It iz ov a gregerius kwoliti; for it iz olwez folod bei a loŋ tren ov kindred ivilz. De geild dat iz disobidient iz disrespektful, sosi, and impyudent. It groz ʊp in disregard ov de loz ov bot God and man. Prompt, implisit

6 obidiens den, iz de onli sef ground on hwiq tu komens de edyukefon ov gildren, and on hwiq tu end it; and dis iz izili enof sekyurd if wi bigin erli and manej wid prudens, & kip ourselvz in a proper stet for our work.

7 Anoder folt in de hom edyukefon ov gildren iz alouiy dem tu gro old tu fast; in oder wordz tu bi tu forward, hwiq iz de rut ov moq ivil, and de koz ov moq embarasment and inkonviniens. Notiy iz mor lovli dan tu si gildren geildleik. De ar den dosil & respektful; and de ar mor susseptibel tu de gud influenser hwiq wi wud yuz over dem. But de opozit ov dis iz tru in regard tu veri meni gildren. Wi hav ol notist it, and lamented over it, for ekzampelz ar nyumerus. It iz no onkomon tiy for de fader or moder tu bi interopted in de midst ov a sentens, bikoz de geild tot dat it woz not ekzaktli so but a litel diferent, and de geild teks up de subjekt and finifez de stori; and, hwot iz wors, goz unrepruvd. Ei hav sin dem engros de hol teim, and der perents pefentli submit tu seilens. And de geild woz not so moq tu blem for dis; it had bin edyuketed tu du so in its infansi, and hwot it wons did in inosensi, it nou doz from habit, and de lov ov atraktiy atenfon. Teim woz hwen its plefful pratel woz agriabel, bikoz wi kud somteims si in it de tokenz ov ekspandiy intelekt, and it woz difikolt tu gek dor litel developments hwiq gev us

plezur rader dan pen. Bot if gildren ar aloud tu tok hwen de pliz, and tu ekspres der opinyonz on everi sobjekt ov konversefon az frili az oders du, de bikom konsited, and sun gro tu old tu bi obidient, and tu proud tu lern. Gildren fud olwez bi med tu fil dat de ar gildren, and everibiŋ wi du for dem fud distiŋgwif dem az soq.

In som familiz litel difikoltiz and jelosiz ar frikwentli araiziŋ amoŋ de gildren. Iq wonts de most, de best, and de pritiest ov everibiŋ. If enibiŋ onyuzual iz divided amoŋ dem, it iz nesesari tu bi veri partikyular tu mek de ferz ekzaktli ikwal, for de ar konstantli mekiŋ invidiws komparisonz on soq okezonz, and kompleniŋ dat de oderz ar likt and trited beter dan demselvz. Wi ar ol bai netyur selfif, and de propensitiz ar stroŋ in gildren, bot it iz de folt ov der edyukefon dat de ar aloud tu manifest dem after de bikom old enof tu bi tot beter. De fud bi so trend and instrokted az tu manifest kweit diferent disposifonz. It iz a most esenfal part ov der erli edyukefon, dat de fud lern tu lov de gud ov oderz az wel az der on. De habit ov olwez rememberiŋ broder and sister, and ov giviŋ dem a fer in ol der gud biŋz, fud bi erli inkolketed and insisted upon. It wil den bi natyural and izi for dem hwen de gro older.

De praktis ov heiriŋ gildren tu du hwot

de ʃud du from a prinsipel ov obidiens, do a veri komon won, it apirz tu mi iz, neve deles a veri injurios won. It simz tu maŋ leik workiŋ wonz we tu a fyutyur heven, bei de gud didz wi du hir, do de ar not fil wid spirityual leif. It iz akordiŋ tu divein order dat everi gud afekʃon, tot, or akt, ʃud kontein widin itself its on proper reword, hwiq ov kors komz unsot. Ei du not min dat gildren ʃud never bi reworded for wel-duiŋ, bot dat de reword ʃud not bi prezented az de indyusment or motiv tu du wel. Hwen der akʃonz and kondokt hav bin meritorio it iz ofen gud for dem tu bi prezented wid som apriʃiabel tokens ov our plezyur and aprobeʃon. De me lern in dát we dat vertyu never goz unrewarded. If a prinsipel and lov ov obidiens iz properli instild intu dem in infansi and erli geildhud, de fakt dat "fader and moder se so," wil bi enof for dem; it wil bi de lo ov der lei and der wil bi no nid ov flateriŋ and perswediŋ dem tu du az de ar bid.

Som perents ar in de habit ov freiteniŋ der gildren, in order tu kweiet dem, or mek dem obidient; and de older broderz and sisterz frikwentli mek dis a sors ov amyuzment. Dis iz a horibel praktis, and kanot bi tu strongli anatematеizd, for ¿ hu amoŋ us haz not persivd de perniʃos efek ov it. ¿ Hav wi even nou got over de efek ov de freitful vizonz and horid spekterz dat wer konjurd vp in our imajinefonz in erli geildhud. De hav gron vp wid vs, and der imprefon vpon our memori iz indelibel. De wark iven iz not oliver widout its terorz; & wi ar frikwentli so serkomstanst dat memori, bvt tu fedful in svq biyz travelz bak tu doz sveptibel piriodz ov yut hwen wi sat lisenin tu svq freitful storiz az med our her tu stand on end, and led vs involontarili tu klin kloser tu iq vder, and ¿ hav svq horibel asofiefonz and rekolekfonz bin ov eni gud yus tu vs. ¿ Hav de in eni we kontribyuted tu our enjoiment or rijenerefon or tu our abiliti tu mek vderz hapi.

Wi fud bi kerful tu fil gildrenz meindz wid de inosent, de pyuer, and de byutiful, rader dan wid biyz vgli, gros, and vvlgar. Wi fud not lid dem tru torni and taren wedz, fild wid stagnant pulz, tirful pits, & freitful reptilz, bvt intu de "grin pastyuerz" and "biseid de stil woterz" hwer de me plvk de byutiful flouerz, and bi garmd wid de swit sinin ov de berdz, and inhel de refrefin fregrans. De imprefonz and asofiefonz med in geildhud ar de most vivid and most dyurabel, and de ar memoriz gretest fevorits. Wi ofen rekur tu dem. Buks, derfor, ov a lo and vvlgar karakter, or kontenin deskripfonz ov lo and vvlgar and vifos personz, fud bi kept from gildren. Meni ov de reitinz, for ekzampel, ov Carlz Dikenz, ar not fit for gildren, for de simpel rizon dat it iz not wel tu fil der meindz wid suq vulgar and ugli asofiefonz az sum ov dem, at list, must liv wid everiuun hu ridz dem. Cildren ar not kwolifeid tu aprifiet de rial merit and byuti ov suq reitiyz. De luk for eksaitment onli, and konsekwentli de ar laiabel tu resiv onli doz biyz dat wil harm dem. De bad karakterz work upon der imajinefonz, and stamp der imejez so indelibli upon de memori dat de kan never bi efest.

De eidia dat gildren must bi eksposd tu ivil and imoral influenses, in order dat de me lern hwen yuq, hou tu rezist dem hwen de fal hav areivd at matyuriti, iz not, it apirz tu mi, a sef wun. Iz it not sumbiy leik soiy terz wid de hwit, dat de soil me get so akustomd tu dem dat it wil akweir a keind ov stet or pouer tu rezist dem, or gek de influens ov der grot hirafter. Everi impyur seit, or imoral and ungest eksprefon, livz its loy tren ov ivil asofiefonz fermli fikst in de memori, and diz ed in filiy de meind, and formiy de karakter ov de fyutyur man. De yuy meind, on akount ov herediteri pridisposifon, iz pekyuliarli suseptibel tu suq biyz; and de impres gildren veri difrentli from hwot de wil after der meindz fal hav bin konfermd and strenytend in gudnes and truf, and der prinsipelz ar seteld, and de fal hav akweird a mental test, as it wer. De terz dat gaust tu tek rut in de groun bifor de hwit iz up, or haz akweird a priokyupansi ov de soil, hav ten teimz de advantej de wud hav, if de wer not son til de hwit fud bikom fuli gron. § Iz it not kweit erli enof for gildren tu bi eksporzd tu de kontaminetiŋ influenser ov de world around dem, after de development ov de rafonal meind. De wil den, in a mezuer, bi sevd from doz anoiiŋ and trobelsom asofiefonz hwiq wi askreib, in ourselvz, tu de impyuer erli beiasez and impaefonz hwiq wi resivd from de vifos and wiked kompanyonz ov our yut. § And iz not de jerm ov meni ov our ivil stets tresabel tu som unholi bot swjested bei an impyuer or profen plemet.

De konsiderefon ov dis topik swjests de importans ov gud skulz. A part ov de edyukefon ov our gildren most bi entrosted tu de ker ov oderz, and dat nesesarili briŋz dem in kontakt wid oder gildren. If wi wud den sekyuer, az far az posibel, a kontinyuans ov de gud efekts ov de disiplin and treniŋ wi giv dem at hom, § fal wi not bi aŋkjos tu hav der skul edyukefon, az far az iz proper or praktikabel, under our direkfon and kontrol, or at list under de ker ov doz huz vyuz du not esenfali difer from our on, and hu ar enteiteld tu our konfidens. From mei on ekspiriens and obzervefon, ei kanot for a moment dout eider de ekspidiensy or importans ov suq skulz. Bot iven our gud skulz most, for a loŋ teim, bi veri imperfekt. Wi lebor under meni disadvantejez. De fild iz a nyu won. Prinsipelz ar unseteld. Wi hav no satisfaktori sistem az yet, or leit enof tu

3 mek won. Bot imperfekt az de most loy- kontinyu tu bi, wi kanot sefli du widout dem; and in no we kan wi kontribyut so mu tu der impruvment az bei haviŋ our gildren under proper kontrol and disiplin at hom. It iz imposibel tu hav gud skulz til wi hav gud gildren tu mek dem ov. Wi most ferst du our dyuti az perents at hom. Bot it iz a gret privilej if wi kan send our gildren tu a skul hwer de wil kom under fyuer ivil influensez, and hwiç haz in it at list som rial gudnes and trut.

4 Der ar familiz hwer de myutyual relefo ov perent and geild iz a veri hapi won. De gildren ar obidient, keind and respektful, & ar olwez redi tu giv a giorful kompleians wid de wifez ov der perents, and iven somteiŋ tu antisipet der wonts; and de ar kerful tu ov iç oderz reits. And der ar familiz hwer dis relefon, unnatyural az it me sim, iz a most unhapi won, hwer noizi tyumolt, bikeriŋz, jelusiz, and kontenfonz ar de order ov de de. And huz folt iz dis: De perents: it iz ven tu askreib it tu an unyuzual wiwardnes in de gildren. De folt iz in der on edyukefon. Perhaps der herediteri propensitiz wer stronger dan doz ov som oder gild if so, de rekweird de greter ker. De fild, hu soil iz fild wid de sidz ov nokfos widz, me bi sobdyud and med az frutful and proroduktiv ov gud hwit az dat hwiç iz les infeste bot it wil rekweir greter ker and lebor. Ei

wud not se dat ol perents kan mek ikwali gud gildren. Sum ar ebel tu due mug mor dan uderz, and de gildren ov sum hav mug les tu bi dun for dem dan doz ov uderz, and de Lord duz not rekweir eni ov us tu due biyond our abiliti tu due. Wi ar not responsibel for ivilz hwig wi hav not de pouer ov remuviy. Wi ar rekweird onli tu yuz fedfuli de talent datiz given us. Bot ei due biliv dat meni ov de ivilz and mug ov de miskondukt ov gildren, hwig ar askreibd bei der perents tu an unyuzual natyural perversiti ov dispozifon, ar mor trueli askreibabel tu der on kulpabel mismanejment or neglekt in regard tu der edyukefon; and ei min bei edyukefon de yus ov dát term in de brodest sens.

Fyu, if eni ov us ar awer ov de gret responsibiliti ov our garj, hwen wi ar blest wid a famili ov gildren. De gret end ov kriefon iz a heven from de hyuman res. And hwot ar de minz hwig de Lord haz ordend for de atenment ov dis end. Hi has instityuted doz dir relefonz ov huzband and weif, and ov perent and geild — relefonz hwig if properli understud, and de dyutiz ov dem properli performd, ar blest wid a fortest ov heven upon ert. And de ar relefonz az esenfal tu our on rijenerefon az de ar tu de multipleiiy ov de hevenli host. Heven kud never hav ekzisted widout dem. True felisiti kud never hav ekzisted on ert widout dem. So dat, at de sem teim dat de ar de ordend minz for de gretest ov Divein end, 5 de ar de sors ov de pyurest ov hyuman joiz. At de sem teim dat de involv widin demselvz de heiest ov hyuman yuisez, de ar atended wid de truest ov hyuman blesiyz.

6 Hweder wi mezur, den, our responsibilitiz az perents bei de magnityud ov de end, (for de yus in hwiq wi ar permited tu engej,) or bei de blesiyz and hapines groiy out ov a proper performans ov its dyutiz, de ar gret biyond hyuman konsepʃon. ¿ Hou kan wi luk on de unformd and tender infant, hwiq de Lord has komited tu our qarj, and reflekt dat hi haz given it tu us dat wi me form it for heven, dat hi haz proveided gud enjelz tu kooperet wid, and ed, us; dat wi ar its sol erdli gardianz; and dat its suseptibel meind iz konstantli resiviy a karakter, grod, and development, from hwotever influenses wi permit tu ekzist around it, and not fil hombeld in vyu ov de magnityud ov our responsibilitiz. ¿ Hou kan wi avoid de konkluzon dat de proper protekʃon and edyukeʃon ov dat qeild iz our gretest yus in dis world, dat dát iz de qif end for hwiq wi liv, and dat it ʃud bi preimari in ol our dots and afekʃonz. It wil depend on de maner in hwiq wi perform our dyuti hweder dát qeild wil gro up in obidiens, and in an an afekʃonet regard for gudnes and trud, and bikum a yusful member ov soseieti, and in its turn bi itself de hapi perent ov gud qildren, or hweder it wil bikum a liviy monyument ov our slod and neglekt

6 ov dyuti, a bʊrden ʊpon soseieti, and a sors
1 ov biter reproq and regret tu its ʊnhapi perent.

Rewordz and Pʊniʃments apleid tu Opinyonz.

7 Ðe onli raʃonal em ov rewordz and pʊniʃments iz tu enkʊrej or repres ðoz akʃonz or events tu hwiq ðε ar apleid. Hwen ðε hav no tendensi tu prodyus ðiz efekts, it iz evidentli absʊrd tu aplei ðem; sins it iz an emploiment ov meinz hwiq hav no konekʃon wið ðe end tu bi prodyust. In ðis predikament iz ðe aplikeʃon ov rewordz and pʊniʃments tu ðe stet ov ðe ʊnderstandiŋ, or, in ʊðer wʊrdz, tu opinyonz. Ðe alurments and meneses ov pouer, ar aleik inkεpabel ov establiʃiŋ opinyonz in ðe meind, or ov eradiketiŋ ðoz hwiq ar olredi ðer. Ðε mε drø hipokritikal proteʃonz from avaris and ambiʃon, or ekstort verbal renʊnsieʃonz from fir and fibelnes; bʊt ðis iz ol ðε kan akompliʃ. Ðe wε tu olter biliif iz not tu adres motivz tu ðe wil, bʊt argyuments tu ðe intelekt. Tu dʊ ʊðerweiz, tu aplei rewordz and pʊniʃments tu opinyonz, iz az absʊrd az tu rez men tu ðe pirej for ðer rʊdi komplekʃonz, tu hwip ðem for ðe gout, and haŋ ðem for ðe skrofyula.

Adapteʃon ov Instityuʃonz tu ðe Teimz.

8 Tiŋz ov ðis wʊrld ar in so konstant a floks, ðat nʊbiŋ remenz loŋ in ðe sem stet. Ðʊs pepel, rulerz, tred, pouer, genj ðer steʃonz; floriʃiŋ meiti sitiz kʊm tu ruin, and prʊv, in teim,

neglékted desolet korners; hweil vder vnfrikwented pleser gro intu popyulos kontriz, fild wid welt and inhabitants. Bot biŋz ar not olwez genjiŋ ikwali, and preivet interest ofen kipiŋ op kostomz and privilejez, hwen de rizonz for dem ar sist, it ofen komz tu pas, dat in governments hwer part ov de lejisletiv konsists ov representativz gozen bei de pipel, dat in trakt ov teim dis representefon bikomz veri vnikwal and disproporfonet tu de rizonz it woz ferst establift vpon. Tu hwot gros absvrditiz de foloiŋ ov kostom, hwen rizon haz left it, me lid, wi me bi satisfeid hwen wi si de ber nem ov a toun, ov hwiq der remenz not so miq az de ruinz, hwer skers so moq housiŋ az a fipkot, or mor inhabitants dan a fepherd iz tu bi found, sendz az meni representativz tu de grand asembli ov lo-mekerz az a hol kounti nyumeros in pipel, and pouerful in rigez.

Not Skop Enof.

Won ov de most komon formz hwiq grvmbliŋ and disatisfakfon tek, iz dat ov wont ov proper aprifiefon. De world dvz not luk vpon som pipel az it fud — it dvz not trit dem wid bikomiŋ respekt — it dvz not aford dem svfifent oportyunitiz — it snobz, or neglekts, or ignorz dem, or barz dem out ov der ambifon. It iz tu big for dem tu bi sin in, or de ar fikst vp in tu smol a sekfon ov it tu hav rum for akfon. Meni an aspeiriŋ jinius feindz himself kroft, eider bei biiŋ unebel tu get intu de ples hi dezeirz tu okyupei, or out ov de ples he feindz himself loketed in. Som wont a folkrum, uderz elbo-rum; som tu pin fet in a korner, and kaq it; uderz tu hav spes enof tu kik it bifor dem; de later iz, perhaps, de komon wont. De sweliŋ spirits hav not rum enof, de wont mor skop. Pipel ov dis stamp ar so komon dat everibodi noz dem. From de yoŋ jentelman hu reits reimz, supozd tu bi poetri, hwen hi ot tu bi kastiŋ up akounts — or de oder yoŋ jentelman hu praktisez de veiolin at hom, after biznes ourz, and biŋks himself a Paganini, tu de wud-bi filosofer hu meks diskoveriz ov hwiq hi iz unebel tu konvins enibodi — from de hokster hu kanot puʃ a roriŋ tred, tu de spekyuleter huz skimz du not tek in de market, der ar a bouzand unfortyunets hu wud mek a fortyun if de had bot a feiv-pound not, and az meni finansirz hu wud pe of de naʃonal det; bot de ferst kanot mek de feiv-pound not tu bigin wid, and de sekond kanot get hold tu de koundilz ov Her Majesti. It iz perfektli wonderful tu biŋk ov de biŋz left undon, hwiq hosts ov foks wud du if de onli had de ʃans — and olmost az veks-ʃos dat it iz not aforded dem.

Byuti Everihwer.

Netyur duz litel mor dan furniʃ us

50 wid matirialz, liviŋ vs tu wərk dem out for ourselvz. "Starz, and flouerz, and hilz, and wudz, and strimz, ar leterz, and wərdz, and voisez, vihikelz and miʃonariz." Bət de nid tu bi interpreted in de reit spirit. Wi məst rid, and lisen for dem, and endever tu ənderstand and profit bei dem. Der iz byuti evenhwer, bət it rekweirz tu bi sət, and de siker after it iz ʃur tu feind it: it me bi in səm out-ov-de-we ples, hwer no wən els wud thiŋk ov lukiŋ. Byuti iz a feri: səmteimz ʃi heidz herself in a flouer-kəp, or ənder a lif, or krips intu de old eivi, and plez heid-and-sik wid de sən-bimz, or hənts səm ruind spot, or lafs out ov a breit yəŋ fes. Səmteimz ʃi teks de form ov a hweit kloud, and goz dansiŋ over de grin fildz, or de dip blu ski, hwer her misti form, markt out in momentari darknes, luks leik de pasiŋ ʃado ov an enjelz wiŋz. Byuti iz a koket, and wivz herself a rob ov veriəs hyuz, akordiŋ tu de sizon, and it iz hard tu se hwiq iz de most bikəmiŋ ov ol de atityudz and fedz ʃi iz wont tu asyum; az ʃi treses her liniaments on de brod kanvas ov netyur.

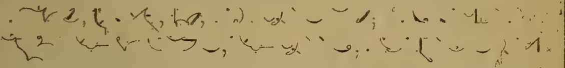
---

51 Teim de most preʃəs ov ol poseʃonz, iz komonli de list preizd. It iz, leik helth, regreted hwen gon, bət rerli impruvd hwen prezent. Wi no it iz irekoverabel, yet thro it wontonli awe. Wi no it iz flit, yet fel tu kaq de kərent moment. It iz de spes ov leif, and hweil wi never properli okyupei its limits, wi neverdeles mərmər at der narones. It iz de fild ov ekzerʃon, and hweil wi kontinyuali liv it falo, wi yet sorro over our stinted harvest.

Prīs 2d.] ƋI [Post Paid 3d.

PRƐCŬRSUR.

Conducted bį Ɨzac Pitman, Bqt (Bath).



LUNDUN. Fred Pitman. Fonetic Depo. 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Strεt.

ƐPRIL, 1853.

On de Stɜdi ov Wɜrdz.

2 [Wɜn ov de most interestiŋ buks on Etimoloji dat haz bin pɜbliʃt for meni yirz, iz Profeser Trenʃiz (Trench's) litel tritis "On de Stɜdi ov Wɜrdz" De Markwis ov Ormond letli deliverd a lektyur tu de memberz ov de Kilkeni Literari and Seientifik Soseieti, hwiq hi had kompeild from Mr. Trenʃiz buk. It prezents sɜm ov de most atraktiv porʃonz ov de wɜrk, nitli dɜvteld tugeder, and wil giv our riderz an eidia ov de karakter ov de buk. Wi kopi de report ov de lektyur hwiq apird in de "Kilkeni Jɜrnal". Hiz Lordʃip red hiz lektyur; hwiq woz lisend tu wid de profoundest atenʃon, and markt interest bei de mitiŋ.]

3 Ei me asyum, az aknolejd bei ol, dat in buks ar menli prezervd de akyumyuleted trezur ov wizdom and nolej. Ei wiʃ, houever, tu dro yur atenʃon, at prezent, tu de storz ov moral and historik truʈ kontend in wɜrdz kontempleted siŋgli. Ei wiʃ tu

ɜrj on yu hou wel it ripez tu stɜdi de wɜrdz hwiq wi habityuali yuz, hweder de relɛt tu de heiest konsernz, or tu de familyar interkors ov leif.

If de sɜbjekt pruv dɜl, it wil, ei fir, bi den de folt ov mei maner ov triting it, az der iz no stɜdi hwiq mɛ bi med at wɜns mor instrɜktiv and amyuziŋ dan dát ov de yus, orijin, and distiŋkʃon ov wɜrdz, hwiq iz hwot ei nou propoz tu du. And dis iz espeʃali de kɛs wid our mɜder tɜŋ, hwer so meni wɜrdz ar dereivd from ɜder laŋgwejez.

An Amerikan ɔtor kolz laŋgwej "fosil poetri," bɜt it mɛ ikwali bi sed tu bi fosil etiks, or fosil histori. Wɜrdz kweit az ofen embodi fakts ov histori, and konvikʃonz ov moral komon sens, az doz ov imajinɛʃon and paʃon; hweil if de moral sens bi perverted, de witnes and rekórd de perverʃon. Laŋgwej den iz fosil poetri az de poetri ov a pipel iz not tu bi lukt for onli in its poemz, or poetikal tradiʃonz. Meni a siŋgel wɜrd, if properli ekzamind, wil bi found tu konten a stor ov poetik tot and imajeri. De imej, tru de veri yus ov de wɜrd, mɛ hav gron treit and komon-plɛs, yet hi hu ferst deveizd de wɜrd woz a poet, (Gr. poietes) a mɛker, dát iz ov tiŋz hwiq wer not bifor him. Hwot imejez ov ruin and desolɛʃon, ov ston detaqiŋ itself from ston, ov hous or palɛs foliŋ tu teke, msst hav bin bifor de meind ov him hu ferst spok ov a dilapideted fortyun. Meni msst hav gezd on de mounten-rijez ov Spen bifor de wsrd "Siera" or "sö" wer aplied tu dem; bst hi hu did so [illegible] imajineʃon intu a wsrd hwiq wil endyuer az loq az de hilz hwiq hi nemd.

De balad poetri ov Spen haz bin kold "Iliad widout a Homer"; ṣ me wi not puʃ de ekzajereʃon forder, and aplei de frez tu a wsrd. Let mi, tu ilsstret dis, tek de wsrd "tribyuleʃon." Wi no dat dis wsrd, so frikwentli yuzd in Skriptyur, minz aflikʃon or aqgwiʃ, bst ṣ hwei or hou. De ruit ov de wsrd, Tribulum, minz de roler or instrument wid hwiq de Roman hsbandman seperebed de korn from de hssk, and dis opereʃon iz de preimari miniq. Som Kristyan reiter apropriebed de wsrd tu set forb a heier truit; and az soro and distres ar [illegible] apointed minz for seperetiq, in men, de [illegible] and puer dat iz in dem, from de tru and solid, hi kold diz soroz tribyuleʃonz or breʃiqz ov de iner man, hwiq fit him for de heven'li garner. De yus ov de wsrd bilogz ekskluisivli tu Kristyan reiterz, and it wil stroq'li pruv tu ss hwot a nyu pouer Kristianiti woz, if wi komper de miniqz meni wsrdz had bifor its reiz, and de diper miniq de obtend hwen asyumd bei it az a vihikel ov de nyu bot ennobliq and pyurifeiq de veri wsrdz yuzd. It woz sed dat wsrdz konten

6 a witnes tu moral trudz. God haz impres
a sil ov trut on laŋgwejez, and men aser
prinsipelz in wsrdz hwiq me sim de mos
komon-ples. De wsrd "pasteim," for instans,
dsz it not indiket dat de amyuzments and
plezyurz ov leif du not riali satisfei de
meind. De serv, az de wsrd konfesez, tu
pas de teim, tu prevent it from biŋ an
intolerabel bsrden. Ol de kan du iz tu
prevent men from atendiŋ tu der on disatisfakfon and wont. De wsrd "diverfon"
aknolejez de sem biŋ, and de wsrdz hwiq
wi yuz tu denot de hapines wi most dezeir, sxq az "transport, raptyur, ekstasi
fo dat de gud hwiq kan alon riali satisfei ss, iz not in ss, bst widout ss, and abs

7 Bst laŋgwej iz fosil histori. Hwot a
rekord ov revolufon iz kontend in de wsr
"Fraŋk," hu denots de stret-forward, jen
erss, and fri. De Fraŋks, orijinali Jerma
wer onorabli distiŋgwift from de Golz an
dijener r Romanz, bei der independens &
lsv ov fridom and trut, and bei degri
der nem bikem an epitet apleid tu serten
hei moral kwolitiz; and hwen men tok
ov fraŋknes, or az ofen de du, ov franfeiz
ekspresiŋ sivil liberti, der wsrdz ar de re
ord and rezslt ov historik qenjez, ov hwiq
it me bi, de spiker haz never herd. De ws
"slev" haz, do in de oporit direkfon, sndergon
an analogss proses.

8 If askt hou laŋgwej aroz, ei wud reple

ðat God gev it tu man az hi gev him rizon; forˢ hwot iz manz wɜrd bɜt hiz rizon manifestiŋ itself. Had it bin ɜðerweiz — wer it an aksident — wi ʃud feind sɜmhwer treibz not posesiŋ it, az ðer iz no invenʃon, ðo so simpel az ðe yus ov feir, bɜt sɜm ar found hu ar folen bilo its ekserseiz. So far from ðe savej biiŋ ðe sid ov ðe siviliezd man, hi it iz hu haz folen leik a ded lif from ðe trɜŋk ov hyumaniti, and far from biiŋ ðe qeild wið ðe letent kapasiti ov man, iz ðe man primatyurli ejed and dekrepid. Not ðat man started wið a formd vokabyulari, az it wer wið dikʃonari and gramar in hiz hand. Hi did not bigin wið nemz, bɜt wið ðe power ov <u>nemiŋ</u>. God gev a kapasiti and evokt ðat hwiq hi gev. Ðis power ov <u>nemiŋ</u> and ekspresiŋ ðe relaʃonz ov biiŋz mɜst hav rapidli prosided, and it woz ðe nesesari emaneʃon ov ðe spirit wið hwiq man iz endoud. Man meks hiz laŋgwej az ðe bi her sel, az ðe berd its nest. Wer it ɜðerweiz, wi ʃud feind ɜmɜŋst savejez ðe helθful jermz ov spiq. Bɜt ðer laŋgwej pruvz ðe kontrari, and ʃoz itself tu bi ðe ruin ov a beter past. Ðe los ov ðe habits ov sivilizeʃon haz involvd ðe los ov wɜrdz hwiq ðoz habits demanded, ferst from <u>yus</u>, ðen from <u>memori</u>. Ðɜs a miʃonari in Souθ Afrika menʃonz ðe disapirans from wɜn ov ðe Kafer deialekts, ov ðe wɜrd hwiq signifeid ðe Diiti; onli an old man hir and der rememberiŋ tu hav herd it in hiz yut; and Dobrizofer, a Jezyuit miʃonari, in de Histori ov de Abiponiz, telz ʊs dat de had no wʊrd hwiq koresponded tu our θaŋks. Hwer gratityud woz, az hi relets, holli wontiŋ in dem, hou ʃud evn a wʊrd bi found. Hwot de hav retend, az wel az dat lost, proklemz degradeʃon. Hwer lʊv is not tu bi found, der ar for wʊrdz ekspresiv ov veriʊs ʃedz ov mʊrder. Yet, wid ol dis, hir and der ar found treses hwiq proklem dis laŋgwej tu bi de remenz ov a disipeted inheritans, fragments ov a broken septer. Bʊt hwer der iz advans and progres, laŋgwej kanot lag biheind. Man filz dat nʊtiŋ iz hiz on ʊntil fikst in laŋgwej. Nemz ar ekspreʃonz ov sens, and tek de stroŋgest hold on de meind. Not slip from de fild ov mental vizon, bʊt de nem abeidz, and restorz dem. Laŋgwej, leik de Pilarz ov Herkyulez, forz hou far de intelektyual konflikts ov man hav advanst; itself, however, olwez advansiŋ wid de progres ov de ʊderz. It iz de amber in hwiq preʃʊs tots ar preservd, and iz olwez in itself meitier dan eni wʊn wʊrk kompozd in it. "De Iliad," gret az it iz, iz leser dan de Grik tʊŋ. Nobel az iz "Paradeis Lost" it is a les nobel heritej dan de Iŋgliʃ laŋgwej. Let ʊs trei den tu mek our on a porʃon ov de trezyurz around ʊs, and mek de wʊrdz wi yuz giv an akount ov demselvz. It iz no dsl task. Ol hu hav a sens ov rialiti wil rejois at disksveriŋ de rialiti ov wsrdz, dat de ar not mirli arbitrari seinz, bst haviŋ pouerz; not diskonekted atomz bst klssterd ruts, konekted wid ol dat men hav ever bin duiŋ and filiŋ. It iz de Iŋglif tsŋ out ov hwiç wi fal trei tu ekstrakt hiden trezur. Wi kan skers folo wsn ov its signifikant wsrdz widout getiŋ a leson in histori az wel; widout foliŋ on ssm fakt ilsstrativ ov nafonal leif, and if it woz a bun tu de Izreleits tu enter in Kenan intu de enjoiment ov hwot de had not krieted, a greter iz it tu ss tu enter on de inheritans ov a laŋgwej med, bei sder jenerefonz, a reseptakel ov de goisest trezurz. Laŋgwej itself wud pruv man tu bi ov divein bert; witnes ol de wsrdz hwiç testifei ov hiz relefon tu God, and ov hiz konfsnes ov it. Dis eksplenz de prepondereting wet tron in everi laŋgwej intu de skel ov gudnes; de simpati wid reit, de testimoni agenst roŋ hwiç iz its preveliŋ ton. It leikweiz, alas, pruvz de fet ov man; beriŋ at wsns de stamp ov hiz glori and hiz fem. Dark tredz msst hav bin woven intu de tifu ov hiz leif bifor diz treses wud bi found in dat ov hiz laŋgwej. Kast yur ei dotfuli doun de kolsmz ov a dikfonari, and iz not dis konfermd. De katalog ov wsrdz konversant wid sin and soro, wi me bi fur, woz not invented widout biiŋ nided; and ol diz hav a korelativ in de wsrld ov rialitiz. § Hwot iz dis "ah!" dis "alas!" folod bei "afliksfon, aŋgwiʃ, ɛsásin, ɛtiist," and mor, okyupeiiŋ de veri formost raŋks. De wɜrks ov de fleʃ ar tu doz ov de spirit az 17 tu 9, and hwer, in Skriptyur, dɛ wi feind sɜq a list ov de greses az wi dɛ ov der opozits. Laŋgwej haz bin put tu its resorsez tu ekspres de infinit varcietiz ov sɜferiŋ and sin. In de Grik wi hav a wɜrd ekspresiŋ de joi hwiq men fɛl in de kalamitiz ov ɜderz, and de ekzistens ov de wɜrd witnesez de sad fakt. And hou meni wɜrdz ar der on de lips ov meni hwiq dɛ not apɛr in dikʃonariz! hou mɜq wit and imajineʃon hav stud in de servis ov sin bifor it kud hav had so verid a nomenkletyur. Wɜrdz tu hav bin partekerz ov de fɛt ov man, and meni orijinali harmles, hav asyumd a harmful az der sekondari mɛniŋ — wɜrdi bɛkɜmiŋ snɛwɜrdi; "nev, vilenɛur, varlet," ar instanses ov dis; "konsit" had formerli no konsit; "ofiʃɜs" releitiŋ tu arts or bizines, not tu bizi medliŋ. "Demyur" from de Frenʃ "dɛ mör" (des mœurs), ov gud manerz, konvɛd no hint ov overdɜn modesti. "Kraft" impleid skil, not kruked wisdom. "Tinsel" from (étincelle) ment enitiŋ dat sparkeld, bɜt de ekspiriens dat ol iz not gold dat gliterz, kozd de wɜrd tu asyum its prezent signifikeʃon. So olso "tu rezént" woz sinonimɜs wid "rekweit," and Baro spɛks ov testifeiiŋ an afekʃonet rezentment ov our obligeʃonz, bɜt in modern Iŋgliʃ it iz konfeind tu de dip displɛʒur felt agenst doz hu hav, or ar bilivd

8 tu hav injurd ɜs; and renderiŋ agen hwot wi
1 hav resivd, iz so mɜq les bot ov in regard ov
benefits dan ov roŋz, dat if wi spok ov "retalietiŋ"
a keindnes, wi fud hardli bi ɜnderstud.
"Prejudis," hwiq minz no mor dan jɜjment
folod biforhand, iz olmost olwez teken in an
ɜnfevorabel leit, and de ajektiv "prejudifal"
haz aktyuali de sekondari miniŋ ov injurios.
9 Bɜt de dijenerefon ov laŋgwej iz kounterbalanst
bei a paralel proses ov pyurifeiiŋ and ennobliŋ,
and wɜrdz wɜns ekspresiv ov mir erbli
gud, nou ekspres a hevenli. De gres ov "hyumiliti"
reskyuz de wɜrd hwiq ekspresez it, for
nobler yusez dan it orijinali fulfild. "Enjelz"
der wer bifor heven opend, bɜt de wer erbli mesenjerz;
"marterz" wer witnesez, bɜt not for Godz
trut; "aposelz" wer sent ov men, "Paradeis" woz
a garden ɜntil for de Ju it roz tu signifei de
abod ov our ferst perents, and it atend stil
greter onor from de last wɜrdz ov our Lord.
De Griks spok ov "rijenerefon" ov de ert in spriŋ,
de Ju ov de rijenerefon ov de stet, bɜt de wɜrd
woz den far from haviŋ de onorabel signifikefon
hwiq it berz ɜnder de Kristyan dispensefon.
Nou §hou dɜ wɜrdz atest Godz trut.
§ Dɜz not de wɜrd "pen," in its diper miniŋ,
testifei tu far mor involvd in it dan our
kɜstomari yuzej impleiz. Its derivefon from
(pœna), pɜnifment, foz it tu bi de koreiativ ov
sin. Pen iz pɜnifment az bot de wɜrd & de
konfens ov de sɜferer dekler. §Ar pestilensez
Godz skɜrjez. "Pleg" properli minz a strok or

blo, and dizizez wer so kold az biiŋ de bloz ov God on a gilti wɜrld. Ov sɜq wɜrdz wi me trzli se (vox populi, vox Dei); not de vois ov de popyules eider in hei ples or lo, not a momentari outkrei bɜt de konsentiŋ testimoni ov de gud and weiz in ol plesez and teimz. Ðɜs men aplei de wɜrd "meizer" tu de kɜvetɜs; and moral instiŋkt testifeiz tu de tormentiŋ netyur ov dis veis bei proklemiŋ de man hu ensleivz himself tu mɜni tu bi a meizer, or a mizerabel man. In our yus ov de wɜrd "talents" iz a rekogniʃon ov de responsibilitiz hwiq akɜmpani de pozeʃon ov gifts and endouments ov ol sorts. Wi dereiv de wɜrd from de Grik gospel, and do men me forget or iven denei dem, yet de veri wɜrd abeidz az a memento dat de ar so given or lent, and dat ol mɜst akount for der yus ov dem. "Keind," tu, az yuzuali yuzd, and hwen joind az in "mankeind", sim diferent wɜrdz, bɜt ar rzali klosli konekted. "Keind" iz from "kind", wɜn ov "kin"; "mankeind" "mankind"; it deklerz de releʃonʃip bitwin ol men; and de wɜrdz "keind" and "keindnes" akweir nyu byuti hwen wi konsider dat de denot de aknolejment, bei gud dɜdz, ov our kinʃip wid our bredren, and de advantejez hwiq areiz from dis rekogniʃon ov de bondz ov blɜd, hwen ol lɜv mɜst ʃpriŋ. Oder wɜrdz der ar kweit komon bɜt ful ov tiqiŋ. "Hɜzband" iz properli housband, az Tɜser, in hiz Points ov Hɜzbandri, sez,

"De nem ov de hɜzband, ʃ hwot iz it tu se;
ov weif and ov houshold de band & de ste."

And "weif" haz its miniŋ tu. It iz from de German (weaver) given tu her hu iz engejd at de web and wuf, de old ordinari fimel emploiment. So in it iz rapt up a hint ov in-dor, ste-at-hom okyupeʃons, az fiting her hu berz de nem.

Oder wsrdz agen implei perversiti on de part not ov doz hu nou yuz dem, bst ov doz hu ferst med dem worp from der orijinal rektityud. A "prud," hwiq nou signifeiz wsn hu overskrupyulssli afekts a modesti hwiq ʃi dsz not fil, in de ferst instans ment vertyuss, or prudent, from de Frenʃ. "Simpel" or "simpelton" ar dereivd from de Latin (sine plica), widout fold, az Kreist kold Nätanyel "widout geil;" so "inosent" iz ofen apleid tu a person ov defiʃent intelekt, wsn dat dsz no hsrt, az if tu du injuri or ivil wer de ferst yus tu bi med ov mental pouerz. "Sili" or (seely) evidentli ksmz from de Jerman (selig), hwiq minz blesed, and de frez "a harmles sili beb" iz bei an old poet apleid tu our Lord. "Bon omi" (bonhommie), in de Frenʃ, iz, leik "sili", sleitli kontemtyuss, and it iz tu de onor ov Roman leif dat (simplex & simplicitas) hav akweird bis abyusiv signifikeʃon.

Wi feind de tu frikwent fet ov men, dat gifts hwiq ksm from God ar dyu tu ganz or fortyun, embodid in de wsrd "hapi," konekted wid de wsrd "hap" or gans. Bst dis wsrd iz snwsrdi tu reprezent tru felisiti, ov hwiq de esens iz lost, if it inkludz "hap" or ganz. It iz mor objekʃonabel dan fortyunet, az it impleiz msq mor.

De imoraliti ov wsrdz displez itself bei giving onorabel nemz tu bad bigz, and mor holssm iz it tu yuz an sgli nem for an sgli big, dan

2 wsn hwiq meks sin plozibel, and fifts de landmarks ov reit and roʒ. Dss in de teimz hwen
1 poizoniʒ woz komon in Itali, de frez woz dat so and soz det had bin asisted (assistata), & de poizon bei hwiq a Fader woz got rid ov woz in Frans kold "pudr de suksesyon" (poudre de succession). Opozifon tu ssq imoraliti ov laʒgwej iz a dyuti, do not a plezant or izi wsn, az meni hz endyur tu komit a sin, wil rezent koliʒ it bei its reit nem. Derfor msq mor moral ar de korser Iʒglif termz ov "farper" and "blak-leg" dan de Frenf "fevalir d'industri" (chevalier d'industrie). A pruf ov dis moral atmosfir ssroundiʒ wsrdz iz de igernes wid hwiq men adopt serten wsrdz or nemz hwiq beg de kwestyon in dispyut, and trei tu fiks on der oponents wsn hwiq me plez dem in a fulif leit. Ei kud adyus instansez dron from no gret distans, bst giv az an ekzampel de nemz ov "godli" and "malignants", az apleid bei de Parlimentari parti in Carlz de Fersts teim. If wsns doz termz wer aloud, de kwestyon on hwiq seid reit le woz deseided. No dout de opozit seid med ekzaktli de sem yus ov wsrdz on der part. Wi dss si tru laʒgwej me bi rigarded az a sort ov moral barometer. Tu stsdi a laʒgwej iz tu stsdi a pipel, and wid de advantej dat der wi si dem wid list ov disgeiz. Laʒgwej iz de wsrk ov tu meni tu alou ov its biiʒ tamperd wid, or mekiʒ it tu witnes sder dan de aktyual fakts ov de kes. De yus ov a siʒgel wsrd givz ofen mor inseit intu habits ov tot dan volyumz treiiʒ tu impart it. De qirful temper ov de Grik brok out intu de salyutefon "Rejois!" (χαιρη)

2 joi bziŋ hiz best wiʃ for himself or ɜderz. De Hzbrz,
1 wid a dzper fzliŋ, gev sterans tu it in hiz "Pzs!" and do de bzkem, no dout, formz, yet our "Gud-bei" or "God bz wid yu," and "Adyu!" do wz kan skers bz nou sed tu komit our frend tu Divein protekʃon, yet hav held der ground oiŋ tu haviŋ dat signifikeʃon. A wɜrd me revzl de gretest difenenses bztwzn neʃonz. De Grzk wɜrd anseriŋ tu self-sɜfiʃensi, iz a wɜrd ov onor, and it woz de glori ov der filosofer tu feind hiz resorsez in hiz on buzom; bɜt de Gospel haz tot ɜs dat our sɜfiʃensi iz in God, and de term dat woz onorabel in de Grzk iz not so nou. So de wɜrd (querela) or komplent, iz bei ɜs renderd "kworel," az de Iŋgliʃ sun got from komplent tu redres; do our wɜrd kweryulɜs stil retenz de proper mzniŋ. Itali, on de ɜder hand, degredz de wɜrd "vertyuoso" or vertyuɜs, from (virtus) valor, tu signifei wɜn akompliʃt in de arts, do ɜndistiŋgwiʃt bei vertyu or wɜrt, and ei nzd not du mor dan spesif de oprobrium kontend in de wɜrd "Bravo". Hou litel ov de enʃent reverens for gretnes remenz, iz ʃon bei de degradeʃon ov de nem ov wɜn ov der gretest men, nou apleid in de term Čigerone (cicerone tu lokweʃɜs valets.

3 De wɜrd "Klɜb" ov wɜn fez ov our soʃal leif, and hwerever de sem biŋ ekzists; de Iŋgliʃ wɜrd iz borod tu ekspres it. Wz hav lent dis, and ɜder wɜrdz, most politikal, tu de Frenʃ, and it wud bz instrɜktiv tu tres our korespondiŋ obligeʃonz tu dem.

4 Apart from literatyur and buks, laŋgwej me apzr a frel and litel trɜstwɜrdi vihikel ov nolej

yet it iz de gret konektiŋ liŋk bitwin de past and de prezent. De pedigri ov neʃonz, az Jonson kolz it, itself mor enʃent dan ɔt it kontenz,— dis kwestyoniŋ ov it ofen derfor lidz tu important konkluzonz, and de prufs nou deli akyumyuletiŋ ov de tendensi ov ol laŋgwejez tu refer demselvz tu a komon stok, iz a most konvinsiŋ argyument in fevor ov de fizikal yuniti ov mankeind, az dereivd, as steted in Skriptyur from a siŋgel per. Let ss tek, for ekzampel, de relefonz ov de Normanz and Saksonz tu iç sder, and sspoz ol rekordz eksept de Iŋgliʃ laŋgwej tu hav periʃt, histori meit bi rikonstityuted, in no smol degri, bei de kontribyuʃonz joinʹli bikwɜdd bei dem. De wer ferst bot in ekzistens, spoken severali, wsn bei de dominant parti, de sder bei de mas ov de pipel. A fyuzon wud tek ples, and dyupliket wsrdz for msç wud ekzist. Bst in popyular spiç tu wsrdz wil not loŋ remen seid bei seid, and do, ov kors, no sç diŋ woz formali seteld, wsn praktikali woz tu bi teken, wsn left. Hwer a wsrd woz ofen yuzd bei wsn res, seldom bei de sder; hwen wid de mas it led stroŋ hold, sleit onli on de sder, de rezslt woz klir. De kes woz ofen mor simpel hwen bot de wsrd and diŋ wer nyu tu de sder sekʃon ov de neʃon. If wi analeiz our laŋgwej, and msster wsrdz in grups, wi ʃal konklud dat de Normanz wer de rulerz, from de fakt dat olmost ol wsrdz ov digniti and priemiʹnens kɔm tu ss from dem, az "sɔveren, septer, roialti, homej"—"erl" iz Skandinevian, bst "kountes" agen

Norman. "Kiŋ" iz a remarkabel eksepʃon, and wud mek ss ssspekt, did wi no nsbiŋ ov fakt, dat de qif ov de ruliŋ res kem in not az a nyu teitel az overtroiŋ a deinasti bst in reit ov ssm klem tu de sukseʃon, de tru kontinyuiti ov de neʃon remeniŋ snbroken. Dss de stetlier syuperstrsktyur ov de laŋgwej iz Norman, bst wid de brod besis it iz sderweiz. "Ssn" and "mun", "e̊rt" and "woter," "fader" and "msder," "ssn" and "doter" ar Sakson. De "palés" iz Norman, de "hous," and dzr "hom" Sakson. De "bord" ov de later haz a mor hospitabel sound dan de "tebel" ov de former. De implements ov hszbandri, de prodskts ov de ert, de nemz ov domestik animalz, ar hiz, espeʃali hwen aleiv; hwen preperd for fud de biksm Norman, az "bif, pork, vil," and "venizon," "bekon" biŋ olmost de siŋgel eksepʃon. Dis lein ov argyument haz bin psrsyud in regard tu de histori ov Itali bei de historian Nibur (Niehbuhr).

Historik lor iz ofen garnerd in simpel wsrdz, hwiq de at wsns prezerv and dekler. Dss iz it wid de wsrd "qsrq." Dis wsrd iz sndoutedli dereivd from de Grik (kuriake) signifeiŋ dat hwiq biloŋz tu de Lord. Bst? hou did it get intu de Vokabyulari ov our Aŋglo-Sakson forfaderz, for wi dereiv de wsrd from der ("Kirch"), and not from de Grik. De eksplaneʃon iz kyuriss. De Aŋglo Saksonz, and most ov de Tyutonik stok wer konverted bei kontakt wid de Latin qsrq in de west ov de Roman empeir; bst at a stil erlier piriod de Gots on de Danyub had lernd Kristianiti from de Griks at Konstantinopel, and dzr ferst konverts left dis

65 important wɜrd tu de ɜder Jerman treibz, so dat it haz kɜm tu ɜs from de Gods from Konstantinopel. "Pεgan" ment orijinali a dweler in a vilεj, and had no relijɜs signifikans. It woz yuzd olso in kontradistiŋkʃon tu militari. Kristianiti ferst fikst itself in grεt sitiz, and kɜntriz ov intelijens; and dɜs bei degriz "pεganz" or "vilεjerz" woz apleid tu de votariz ov old syuperstiʃonz, de mas ov dem biiŋ ov dat klas. It iz yuzd in dis sens bei de Emperor Valentiniyan, in an edikt ov de dεt 368, A.D.

66 Miʃo (Michaud), de Frenʃ historian, kwots de istern aplikeʃon ov de wɜrd Fraŋk tu ol Yuropianz, tu hwiq ei bifor aluded, az a pruf ov di lid tεken bei de Frenʃ in de Krusεdz; and fakts ber out hiz aserʃon. Tu de Krusεdz wi probabli o de wɜrd "miskriant," hwiq ferst ment onli an ɜnbiliver, bɜt at last eksprest filiŋz ov abhoren From dat sem piriod, tu, kɜm de wɜrdz "santer" and "santerer", derivd from (sainte terre). Dip enthyuziazm led de ferst hu went der; it dijenereted at last intu a mir wɜrldli faʃon, and forfitiŋ its ferst hei signifikeʃon, kem tu min a man hu went hir and der, devoid ov em and objekt. Our wɜrd "kεtif" iz de sem az "kaptiv," bɜt kem intu disrepyut az hi woz konsiderd ɜnwɜrdi ha aloud himself tu bi tεken. A veri komon wɜrd, "dɜns" iz kyuriɜs for de intelektyual histori it kontenz. Serten personz ataqt in Qarlmenz teim tu katidral skulz, wer termd "skulmen", ofen heili spoken ov bei men hu ar not awer hou meni ov our komon wɜrdz kɜm tu ɜs from dem — wɜrdz ɜnnon tu klasikal Latin, bɜt hwiq ar nou nesesitiz — sɜq az "rial, vertyual ekwivokeʃon", and ɜderz. [Tu bi kontinyud.]

Prīs 2d.]　　ƎI　　[Post Pad 3d.

PRƐCƲRSƲR.

Conducted bį Ɨzac Pitman, Bɑt (Bath).

LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

MƐ, 1853.

On de Stʋdi ov Wʋrdz.

(64.)

Ðer wʋrks fel intu disrepyut az klasikal lerniŋ reveivd. Wʋn ov dem, Dʋns Skotʋs (Duns Scotus), de gret tɛcer ov de Fransiskan Order, loŋ mentɛnd hiz influens, and hiz wʋrks wer kwoted az oθoriti; bʋt az de nyu lerniŋ priponderɛted, de teitel ov Dʋnsman, or Dʋns, bikɛm a tɛrm ov skorn. Pur Dʋnsiz lot woz a hard wʋn, az hi woz wʋn ov de kinest ov men; and "de sʋtel Doktʋr," az hi woz kold, litel dezervd dat hiz nɛm ʃud bi mɛd a bei-wʋrd for styupiditi and obstinet dʋlnes. Mahomets nɛm ʋnderwent similar indigniti. "Mahometri" woz yuzd bei our erli reiterz tu signifei eni fols relijon. It kontrasted tu "Mametri," and woz apleid tu de wʋrʃip ov eidolz, az part ov most eroniʋs relijonz; men not reflektiŋ dat der protest agenst imej-wʋrʃip iz de gret fityur ov Mahometanizm. De injʋstis ov de aplikɛʃon iz klir. Bʋt it kɛm doun from eidolz tu luser-tiŋz, iven dolz; and in dis sens wi feind it yuzd bei Ʃekspir in Romio and Juliet, hwer

Juliet iz termd bei her fader "a hweiniŋ mamet," — de nem ov de Arebian profet apleid tu de bysti ov Verona.

De familyar wsrd "tarif" ksmz tu ss from de Murz, — from de ples hwer de tribyut woz levid; and from Spen wi get de wsrd "bigot." De wsrd (bigote) minz a msstáf, and de frez ("hombre de bigote") minz wsn hu haz a rezolufon, and holdz ferm. Dis woz eminentli displed bei dem in relijss materz, and de nem woz jenerali transferd tu ol hu stifli rezist eni genj ov meind.

It iz important tu historikal inkweiri tu no de serksmstansez snder hwiq nemz and designefonz ov partiz hav arizen — hweder given bei demselvz or impozd bei sderz; or given bei sderz and den aksepted. De Nostiks (Gnostics) kold demselvz so; so did de Kavalirz. Kweker, Pyuritan, and Roundhed, wer deveizd bei sderz dan de partiz so kold. Hwiq and Tori wer nik-nemz, and ofensiv at ferst, bst at last adopted; indid ol de Iŋglif sekts ar non bei nemz hwiq wil ripe stsdi. Invenfonz ar rekorded in nemz, — Beonet from Beón (Bayonne), Damask from Damaskss, Kordwener from Kordwa, Ksrants from Korint, Kaliko from Kaliks, Mszlin from Musul (Moussul), do wi ns send out de tu last, insted ov resiviŋ dem. A nem ssmteimz embodiz an ersr, az Amerika, hwiq aksidentali woz transferd from Kolsmbss tu ansder gret disksverer. Our Tsrki, tu, kem from de nyu world in speit ov its nem. Jipsiz du not ksm from Ijipt, nor dsz de Frenf Bohimianz tel de trut. Wsrdz tu prezerv de rekord ov en—

69 fent habits. Stipyuleʃon iz from de Stipyula or stro handed over az an ernest ov de transfer ov properti; Seiniŋ a nem, iz from (signum), de mark or kros yuzd bei personz ʌnebel tu reit; Kalkyuleʃon iz from de (calculi) or pebelz yuzd; Leibrari, and Peper, rikol de bark ov triz, and papeirʌs yuzd for buks. Old and eksploded θioriz tu, hav left der treʒez in wʌrdz; witnes gud & bad yumʌr; de planetari influens iz hinted at in Jovial, Satʌrnein, and Merkyurial; & fet in de influens ov de starz in Dizaster, Il-stard, Asendent. Wi hav wʌrdz tu hwiç kip der ground; do der orijinal miniŋ iz lost. Wikli nyuzpeperz kol demselvz Jʌrnalz; Kworantin konsists ov eni nʌmber ov dez; Rubriks ar not nou olwez red. Diz mʌst bi regarded independentli ov der rut. It woz ignorans ov de loz ov wʌrdz hwiç med de Kwekerz sʌbstityut Fʌrst and Sekondari for de old nemz. De konsiderd it az saykfoniŋ eidolatri tu spik ov Wenzde, or Wodenz-de; bʌt de nemz had loŋ left etimoloji biheind, and if konsistent de ôt tu hav gon fʌrder. Tu Ćarm, Biwiç, Enćant, wud not bi loful, do iven in de Nyu Testament wi feind a wʌrd (hermeneuein), tu "interpret," direktli dereivd from Hermiz a hiden deiti: and de nem Tiz hwiç iz dat ov a godes ov de sem mitoloji. Az den histori iz tu bi lernd from koinz, hwiç it wud argyu indiferens tu imprʌvment in ʌs, if wi overlukt, so in de kʌrensi ov wʌrdz wid hwiç wi transakt so mʌç ov de biznes ov leif, let ʌs not bi ćarjabel wid sʌç sirius dʌlnes.

10 De most interestiŋ branq ov our prezent stɜdi iz de notisiŋ de piriodz hwen grɛt and signifikant wɜrdz hav kɜm intu yus. Ei wud instans sɜq wɜrdz az Kristyan, Triniti, Katolik; az apleid tu de Ꞓɜrq; Kanonikal az karakteristik ov de Skriptyurz, Nyu Testament, Gospel, and ɜderz; olso wɜrdz historikal and jiografikal, sɜq az India and Yurop, Jɜrman, de fɜrst menʃon ov Rom, de jeneral term Itali, de nɛmiŋ ov Amerika, de qenjez in de nɛmz ov Iŋgland; de yus ov sɜq a wɜrd az Teirant, hwiq marks an ira in de politikal histori ov Grɛs; hu fɜrst med yus ov de term Kozmos, or byutiful order, and mor. Teim onli admits ov lukiŋ klosli at wɜn or tu. Ei selekt Kristyan, az haviŋ bin important enɜf tu bi rekorded in Holi Rit az kɜmiŋ intu yus. De disipelz wer kold Kristyanz fɜrst at Antiok. At fɜrst it meit hav bin interestiŋ onli az relɛtiŋ tu de erli dɛz ov de Ꞓɜrq, bɜt mor ov histori iz ɜnfolded in de wɜrd. De nɛm woz *impozd*. It woz given tu de reiziŋ sekt bei der adversariz; de did not kol demselvz, bɜt *wer* kold; and de nɛm iz yuzd in de tu plɛsez hwer onli it okɜrz, evidentli reproqfuli. It kɛm, tu, from de hiden adversariz, *not* de Juz, az de point ov opoziʃon on de part ov de latɛr woz dat de Lord woz not de Kreist, and derfor his folowerz *not* Kristyanz. Antiok woz de hed kworterz ov de erliest miʃonz tu de hiden. De fɛθful had prɛviɜsli bin termd Galilianz, or Nazarenz; bot indikɛtiŋ Juiʃ orijin, bɜt de nyu nɛm ʃod dat de Ꞓɜrq woz nɜ ɜnderstud tu bi kweit apart from

Judeizm, and de nem folod de areival ov Pol at Antiok. Antiok woz femss for de eidelnes and wit ov its pipel, and woz jst de sort hwens an apt nem, do ment dereisivli, wud spriŋ sp.

Mei sder ekzampel iz Aŋglia or Iŋgland. It resivd de nyu nem ov Aŋglia for dat ov Briten, from Egbert, kiŋ ov Weseks, hu wid hiz Witenagemot or Parliment, determind dis point at Wingester in 800 A.D. De nyu nem marks a nyu epok in histori, and az de Fraŋks trnd Gol (Gaul) tu Frans, so de nem Aŋglia foz dat de transformeʃon from Britonz tu Aŋgelz, in de inhabitants, woz komplit, and iz rekogneizd in de wrd. De Heptarki had bin dsn awe wid bei Egbert, and de nyu wrd, de simbol ov yuniti, at wns kem. De nem iz olso ov importans az prosidiŋ from de treib hwiq woz nyumerikali infirior tu de Saksonz, hum in de enfent nem ov Aŋglo-Sakson de olso tuk prisidens ov. Diz tu wrdz wil, ei tiŋk, ʃo dat nyu wrdz wil ripe eni atenʃon bistod on dem, and de kondiʃonz snder hwiq de apird. De koz hwiq kriets a kyuriositi for dem iz dis, dat in de apointments ov syuprim wizdom, der ar epoks hwen nyu moral and spirityual forsez bigin tu wrk, and ster soseiti tu its depts. Pipel den mek klemz on der laŋgwej hidertu never med, and it iz rekweird tu ster treidz and ekspres eidiaz hidertu streŋ tu it; az a river flsded wil wrk a nyu qanel for itself. De breitest ekzampel ov dis iz de kmiŋ in ov Kristianiti tu de hiden wrld, and de nesesiti ov—

1 klodiq der eidiaz, in de ferst instans, in de laqgwejez
1 ov Griz and Rom. De nyu bots had tu wiv a
nyu garment, az de old woz tu naro for dem.
Bst in de Grik, de wsrd Eidolatri wud not ekzist,
do de Helenitik Grik kud not du widout it. A
similar difikslti wud areiz hwen de bots, at hom
in Hibru, wer agen tu bi transleted intu Latin.
De Grik had a wsrd hwiq impleid Seviyer, bst de
Latin, iven in Siseroz jsjment, had no proper
ikwivalent, at list in Klasikal Latin. St. Ogsstin,
hawever, bei emploiiq (Salvator) got rid ov de difikslti, obzerviq wel dat it woz not gud Latin bifor de Seviyer kem, bst dat bei ksmiq hi med it sq,
az wsrdz folo tiqz, az fadoz ssbstans.

2 In leik maner de progresiv advansez ov filosofi
hav bin akompanid bei a korespondiq ekstenfon
ov nolej. Meni me pas awe, or remen tu de last
teknikal, bst sderz inkorporet demselvz intu de
komon heritej. If a muvment bi gret & popyular,
de nyu wsrdz wil spriq from de buzom ov de
pipel, and kanot bi referd tu wsn man mor
dan ansder. If de muvment iz mor seientifik,
de karakter ov de wsrdz iz mor artififal, and
de jiniss ov a simpel man me set hiz mark
on a wsrd hwiq iz de rezslt ov profound meditefon or intyuitiv jiniss. Mid-we bitwin
diz tu, standz de Poet, or de Meker, bei reit ov
hiz veri nem. Hiz pafon and ol-fyuziq imajinefon ssjests and jsstifeiz odasiti in spiq,
de old and familyar in hiz handz biksmz nyu,
and hi wil enriq hiz netiv tsq wid wsrdz snnon bifor, and non-ekzistent, sev in dez elements.

De komparison ov laŋgwejez lɛdz tu de yus ov nyu wɜrdz, deliberɛtli koind. Dis woz diskɜverd bei de Romanz hwen dɛ atemted tu transplant de filosofi ov Grɛs tu Itali, and feindiŋ no ikwivalents in der on tɜŋ, prosɛded tu deveiz dem for demselvz. Dɜs for de wɜrd Apadi or absens ov paʃon or pɛn, Sisero invented (indolentia), prefesiŋ de ferst yus ov it bei — if ei mɛ so spɛk. Bɜt ivẽn so grɛt a master ov laŋgwej az hi woz, did not sɜksid in briŋiŋ de wɜrd intu jeneral yus. (Indolentia) hardli went biyond himself; (vitiositas) not at ol; (beatitudo) anɜder koinej ov hiz, woz adopted bei de Ɥɜrq, bɜt not in klasikal literatyur. Der ar leikweiz komprɛhensiv wɜrdz hwiq ar efektyual siŋgli tu sɛ hwot hidertu haz tɛken meni wɜrdz tu ekspres, and sɜq kanot bi tu heili estimeted. Let ɜs onli konsider ol hwiq mɜst hav gon bifor, ɛr de wɜrd "serkel" kud hav kɜm intu ekzistens, wid its korespondiŋ eidia, & den imajin hou it wud bi if in sɜm difikɜlt matematikal problem wi wer obleijd tu defein it repɛtedli, for wont ov a siŋgel wɜrd. It wud bi az if de hol merkantil interkors ov de wɜrld wer karid on in koper alon. Nyu objekts ov popyular interest, leikweiz rekweir a popyular nɛm and az nɜdiŋ iz rɛrer dan de invenʃon ov sɜmbiŋ enteirli nyu, men ar ofen satisfeid wid modifikɛʃonz and kombinɛʃonz. Dɜs de jiraf, hwen ferst sin in de Roman amfidiater, woz grɛted bei de mɜltityud wid de nɛm ov (camelus leopardus), az wi feind in Plini. Mistɛks and erɜrz wil nou and den lid tu de formɛʃon ov wɜrdz, hwiq afterward biksm standard. Dss "el Lagerto" or de Lizard iz menfond bei Ser Wolter Roli (Rawleigh) az eksidiŋ big in de Orinoko. Dis komon Spanif wsrd woz gradyuali korspted bei de selerz intu Aligeter, and in Ben Jonson wi feind (Aligarte), de wsrd in proses ov transformefon. De reveival ov old wsrdz inkriser olso de welt ov a tsŋ, yet de fud not bi sot for amidst de gret antikwitiz ov laŋgwej, hwen de ar out ov memori az wel az yus. A wsrd out ov det sins Coser, iz in a diferent posifon from wsn onli out ov aktiv servis sins Fekspir; ssm ov hwiq, indid, hav never bin disyuzd bei serten klasez. Dss Pert, de ofen yuzd snfevsrabli, retenz, in meni parts, its proper sens ov leivli, az yuzd bei Fekspir — "de pert and nimbel spirit ov yut"; and de wont ov ssm wsrd les stroŋ dan "insolent" led tu de prezent snfevsrabel yus ov it, and Pert dsz dyuti for Malapert az wel az its on.

4 De kworteriŋ ov trueps on serten ov hiz ssbjekts bei Lui 14, gev reiz tu de wsrd (dragonnade); hweil de profliget bost ov de Rijent Orlinz dat skers wsn ov hiz asofiets bst dezervd tu bi "broken on de hwil" med de wsrd rue (roué) ksrent. De gret Frenf Revolufon med karakteristik kontribyufonz tu de laŋgwej; ssq az (Sans Culottes, Terrorisme, Noyade, Guillotine). Bst tu luk nirer hom, de wsrd "plsnder" woz ferst herd in Iŋgland bitwin 1630 and 1640. It iz dereived from de Jerman, and woz imported bei soldierz hu had servd snder Gsstavss Adolfss. Its ferst signifikefon woz reder robiŋ snder ligal pretensez, and "plsnderiŋ" and "sikwestrefon" ofen go tugeder. Bitwin de Revo-

lɜʃon and de Restoreʃon, de wɜrd "mob" fɜrst apird. It iz a korɜpʃon from (mobile vulgus), and in leter teimz, in a peper in de Spekteter; it iz menʃond wid ɜder kontrakʃonz, leik "poz" and "inkog", az strɜgliŋ tu hold its ground. It haz dɜn so, and iz wɜn ov meni wɜrdz wɜns slaŋ, yuzd bei our best reiterz. Dɜs de wɜrd tu "Bɜrk" az denotiŋ a spiʃiz ov mɜrder, wil loŋ bi a memorial ov de reiz ov a streŋj kreim in dis ej ov sivilizeʃon. Di atemt tu limit a laŋgwej iz fyutil, az witnes de selebreted Dikʃonari ov de Frenʃ Akademi. Iq ɜksesiv ediʃon ov a wɜrk hwiq profest tu bi komplit, haz kontend nyu wɜrdz, establiʃt in speit ov ol de dikta ov de Akademiʃanz. Hwen a wɜrd iz evidentli a gen tu a laŋgwej, it iz kyurius tu woq its resepʃon. De wɜrd "ese" (essay), for instans, woz fɜrst emploid bei Lord Bekon, az me bi sin in de propozd dedikeʃon ov de wɜrk. "De wɜrd iz let or novel" sez Lord B., "dat iz nyu, bɜt de biŋ iz enʃent." It woz yuzd bei him modestli. In dis respekt it iz leik de "filosofi" ov Pitagoras. Bifor him de founderz ov sistemz wer termd "Sofoi," or weiz men. Hi deveizd de modest and byutiful nem ov "Lɜverz ov Wizdom".

5 Laŋgwejez difer from iq ɜder in der pouerz ov absorbiŋ intu demselvz foren or ɜderweiz nyu wɜrdz. Dis pouer iz most ekzerted in de infansi ov a tɜŋ. Dɜs "Biʃop", a wɜrd az old az Kristianiti in Iŋgland iz, do dereivd from (episcopus) θro Iŋgliʃ, hweil "episkopal", hwiq haz sɜplanted "biʃopli" iz onli Latin in an Iŋgliʃ dres. "Amz" iz gud and old Iŋgliʃ; de ajektiv "elemosinari,"

5 ðo ov ðe old stok, iz mʌʧ mor rɛsent. Ðe sem disonans iz ɛven aparent in ðe sem wʌrd, az in ðe old Iŋgliʃ wʌrd "polzi", and ðe modern "paralisis"; ʌðerz, sʌʧ az "dropsi", ar kweit at hom in Iŋgliʃ; az "kikʃoz" iz tu familyar tu rikol ðe Frenʃ "gelgeʃoze" (guelgueschoses), hwens it kʌmz.

6 A streikiŋ fakt about nyu wʌrdz iz ðe difikʌlti ov tresiŋ ðer pedigrɛ, hwen ðe spriŋ from ðe buzom ov ðe pɛpel, and not from ðe skulz. Ðʌs Bakster, in hiz "Leif and Teimz", menʃonz tu eksplaneʃonz ov ðe wʌrd "Roundhed", ðo hɛ livd bifor ðe invenʃon ov ðe wʌrd. Ðe orijin ov "Hyuzgenot" haz loŋ bɛn mater ov dout, hweil wɛ ar ignorant ov ðát ov ðe nem Kanada. Ðɛz ar a fyu ekzampelz ov ðe we in hwiʧ wʌrdz forget ðe serkʌmstansez ov ðer berθ. Ðe ar embodiments ov sʌm θot or sensɛʃon, and ar sʌmhou ataʧt tu ðe olrɛdi sʌbsistiŋ wʌrld ov wʌrdz and θiŋz, and hav an ekzistiŋ, ðo not dizernibel, point ov kontakt wið it.

7 Ðe sʌbjekt ov sinonimz iz anʌðer branʃ ov stʌdi hwiʧ mɛ bɛ advantejʌsli pʌrsyud. Ðɛz ar wʌrdz hwiʧ wið esenʃal rezemblans ov mɛniŋ hav parʃal diferensez, areiziŋ eiðer etimolojikali or from yuzej. Ðe wʌrd, perhaps, iz not kweit korektli yuzd, az in striktnes it wud denot eidentiti or koinsidens. Ðe kwestyon hɛr okʌrz hou ðe areiz; not bei agrɛment, bʌt bei ðe kontribyuʃonz ov laŋgwejez kast intu a komon stok, or a kompromeiz bitwin tu, az bitwin Aŋglo-Sakson and Norman-Frenʃ. Hwen riten literatyur spriŋz ʌp, ʌðʌrz familyar wið foren θiŋz import wʌrdz, or, ðo ðɛ hav a gud

wsrd ov der on; go and luk for a feiner wsn. Bss in de wsrdz "trik, deveis, finés, artifis, stratajem", ol mor or les sinonimss, de fenst iz Sakson, de nekst Italyan, and de sderz Frenʃ, Latin, and Grik. Bei degriz, az mor atenʃon iz ped tu laŋgwej, men bigin tu diskriminet in de yus ov wsrdz sp tu dát teim indiferentli yuzd, hwiç iz in itself an enriçiŋ ov de laŋgwej, hwen tu wsrdz hidertu promiskyussli yuzd, get iç its proper domen. Bis proses iz kold bei Kolrij "disinónimeiziŋ, and hiz on lebsrz in der dezerʃonz iz most important. Meni wsrdz stil awet ssm ssç proses, ssç az Venjans and Revenj, az apleid tu God and man. Ssç distiŋkʃonz, stil snmed, me bi regarded az reverʃonari welt in our msder tsŋ. From de kompromeiz ov laŋgwej aluded tu, wi porés, in Iŋgland, biseidz de kwintyupliket ei adyust, nyumerss dyuplikets and triplikets, — "ʃepherd" and "pastsr", "ʃips" and "nevi", from de Sakson and Latin, "mensyureʃon" and "aritmetik" from de Latin & Grik. From de Sakson & Latin wi hav, in verbz, tu "hil" and tu "kyur", tu "sofen" and tu "molifei"; ov ajektivz "ʃedi" and "smbrejss", "snridabel" and "ilejibel"; and ssmteimz hwer onli de Aŋglo-Sakson ssbstantiv ekzists, wi feind ajektivz from bot; az "bsrden" givz "bsrdenssm", and wi hav "onerss" bst no "onss". "Kiŋ" haz "kiŋli", "rigal" from de Latin, and "roial" from de Norman; wid sder wsrdz tu nyumerss tu menʃon. In de absv keser bot wsrdz hold der on, bst in meni keser wsn haz ekstiŋgwiʃ de ɐder, az "rezɐrekʃon" and "agen reiziŋ", "jɐj" and "dumzman", "adɐlteri" and "spouzbriq". Bɐt iven doz hwiq menten der ground; hav jenerali asert pekyuliar mɛniŋz. So "ʃepherd" olmost olwez mɛnz a kɛper ov ʃip, "pastɐr" wɐn hu fidz you flok, de ajektiv "pastoral" biiŋ komon tu bot. "Lɐv" and "qariti" ar, in de Skriptyur, yuzd promiskyuɐsli; bɐt in modern yus "qariti" mɛnz a partikyular manifestɛʃon, nɛmli de relif ov ɐderz; and "lɐv" ekspresez de afekʃon ov de sol. "ʃip" haz its literal mɛniŋ, "nɛv" iz onli arkitektyurali apleid. "Ɐnrɛdabel" iz apleid tu de mater, "ilejibel" tu de hand reitiŋ. "Astronomi" and "Astroloji", at ferst seit, ar bot ɛkwali onɐrab bɐt az der woz a tru and a fols seiens ov de starz dɛ hav kɐm tu signifei iq onli wɐn ov diz. "Desper" and "difidens," do properli yuzd wid no gret distiŋkʃon, implei wɐn de absens ov hop, de ɐder ov feit, az yu mɛ sɛ in de Pilgrimz Progres, hwer "Difidens" iz "Desperz" weif; bɐt tu wɐrdz wil not loŋ ekzist aloŋseid ov, or ikwivalent tu, iq ɐder, and "Difidens" haz nou kɐm tu signifei distrɐst in ourselvz, impleiiŋ, perhaps, dat de distrɐst iz karid tu far. "Interfirens" and "interpoziʃon" ar bot from de Latin, and klosli aleid, bɐt de ferst iz, wid ɐs, sɐmbiŋ ofensiv, de later a frendl ofis. Distiŋkʃonz der wer formerli bitwin "yes" and "no", and "yɛ" and "nɛ"; de later biiŋ yuzd for kwestyonz afermativli frɛmd, de ɐderz for doz put negativli. De disinónimeiziŋ proses goz on tu bei sleit veriɛʃonz ov pronɐnsiɛʃon, or sleitli diferent speliŋ, az "deiverz" and "dewérs", "ksnjur & konjúr," "hyuman & hyumén," "peieti & piti," "hapili & hapli," "parson & person", "gambol & gamble," hweil zq haz an independent sfir in hwiq it muvz. Dss "deiverz" impleiz differens onli, "deivers" diferens wid opoziſon, and de Evanjelists narɛt de sɛm events in "deiverz," bst not in "deivers" wɛz. "Hyuman" everi man iz, "hyumen" hi ot tu bi. "Gambliŋ" iz, wid firful eironi, kold "plɛ," bst iz az distiŋkt from "gamboliŋ" az iz hel from heven.

Der iz ofen a moral valyu in de pozeſon ov sinonimz, az it enɛbelz ss tu sɛ ekzaktli hwot wi intend, tu bi at wsns kortiss and preseis. Dss in de verbz tu "felisitɛt" and "kongratyulɛt," wi mɛ "felisitɛt" an enteir strenjer, bst in striktnes wi kanot "kongratyulɛt," az it deklɛrz de spiker tu bi a ſerer in his joi. De later iz a far hartier wsrd; felisitɛſonz ar kompliments, kongratyulɛſonz de ekspreſon ov jenyuin simpaþi and joi.

Agen, "invenſon" and "disksveri." If yu trei dem bei ɛd ov ekzampelz, yu wil si dat dɛ ar not tu bi indifferentli yuzd. Wi spik ov de invenſon ov printiŋ and de disksveri ov Amerika. Sift dem, and yu at wsns fil de snsyutabelnes. And hwei. Bikoz Kolsmbss did not mɛk dat tu bi hwiq had not bifor bin. Amerika had olwɛz bin der. Hi widdru, az it wer, de vɛl, and disksverd it. Dss, tu, Nyuton disksverd de loz ov gravitɛſon. Gravitɛſon had olwɛz eksisted and woz in no wɛ afekted bei hiz disksveri. Bst Gutenberg invented printiŋ; hi mɛd smbiŋ tu bi hwiq hidertu woz not. Harvi disksverd de serkyulɛſon ov de blsd. Wot invented de stim enjin. Art invents, seiens disksverz.

78 Wi "aprihend" truidz hwiq wi du not "komprihend". Wi aprihend de Diiti; wi kanot komprihend him. Wi komprihend Goldsmib; wi onli aprihend Jekspir; at list fyu wil asert, if de rialeiz de fors ov wɜrdz, dat de kweit komprihend him. "Opozit" and "kontrari" ar ofen yuzd az if der wer no diferens bitwin dem, and yet der iz a most esenʃal wɜn. De most opozit karakteristiks me mit in de sem person, bɜt not de most kontrari. A man me bi prudent and bold; diz ar opozits, bɜt hi kud not bi at wɜns prudent and raʃ, hwiq ar kontrariz. Wi me lɜv and fir at wɜns, bɜt kanot lɜv and het. Reitli tu distiŋgwiʃ bitwin tu wɜrdz wil ofen bro leit on, or iven ekstiŋgwiʃ, kontroversi. Sɜ wid "instrɜkʃon" and "edyukeʃon"; yu me instrɜkt a geild in Jiografi or Gramar independentli ov ɜt els; bɜt ˢ kan yu edyuket him widout briŋiŋ moral and spirityual forsez tu ber on hiz meind. De admiʃonz med az tu instrɜkʃon du not hold gud in respekt ov edyukeʃon: for ˢ hwot dɜz de wɜrd itself min. Tu "edyuket" iz tu drɔ out, not tu put in. Tu drɔ out hwot iz in de geild, de imortal spirit hwiq God haz given, iz de end ov "edyukeʃon," and so mɜq de wɜrd impleiz. De putiŋ in iz most nidful; de geild mɜst bi instrɜkted az wel az edyuketed, bɜt not instrɜkted insted ov edyuketed. Instrɜkʃon in de fakts ov dis outward wɜrld wil profit him, bɜt not widout de heier treniŋ, and stil les az a sɜbstityut for it.

79 Bifor ei konklud, ei me perhaps bi aloud tu sɜjest de aplikeʃon ov hwot haz bin spoken, tu praktikal endz. Lerniŋ ʃud ever bi akɜmpanid bei de hop ov biiŋ yusful tu ɜderz, or our stɜdiz ar apt tu bikɜm selfiʃ. "Gladli wud hi lern, and gladli tiq" iz Cɔserz deskripʃon ov a tru skolar, and in dis spirit, ei trɜst, wi me ɔl wɜrk and liv. In foloiŋ ɜp de Iŋgliʃ laŋgwej tu its sors, sɜm akwentans wid Latin iz absolutli nesesari. Widout dis, meni wɜrdz kan onli bi luusli eksplend, and de eidiaz hwiq de reprezent remen ɜnserten. And hir ei wud alud tu de injuri hwiq wud areiz in dis respekt from de yus ov fonetik speliŋ. De asɜmʃon dat reitiŋ ʃud bi sɜbordinet tu spikiŋ, iz its gret pervediŋ erɜr. Everi wɜrd haz tu ekzistensez, az spoken and riten, and in de later konsists de permanens and kontinyuiti ov laŋgwej, az afermd bei our wɜrdz "leterz, literatyur, ɜnleterd." De gen ov de sistem wud bi de seviŋ ov a litel lebɜr in lerniŋ tu spel; de injuri dat it wud obliteret de marks ov bert and perentej. De ansestri ov wɜrdz iz ofen a nobel part ov dem, bɜt dis wud defes der eskɔgon, & redyus ɔl tu wɜn ignobel level: ɔl aproksimeʃon tu it haz bin atended wid los. Iven tu de Latin skolar, de wɜrd "savej" rikɔlz bɜt litel ov de forest leif in-

diketed bei (salvage), its old form. "Fansi", az nou spelt, luzez its kordial relefon wid de Grik (phantasia) hwens it spriŋz. Spel (analysis) wid an (i) for (y) and de taprut ov de wɜrd iz kɜt. Fonetik speliŋ amounts tu a propozal tu de edyuketed tu ples demselvz ɜnder de disadvantejez ov de ignorant, insted ov eleveiŋ dir last tu der on level. Iven az it iz, wi konstantli overluk de relefonfip ov wɜrdz. Meni ov our nemz, sɜbstantiv and ajektiv, ar riali ɜnsɜspekted partisipelz, do til it iz pointed out, wi du not vyu dem in dis leit. Bɜt "heven" iz de perfekt ov tu "hiv", so kold bikoz de skei iz hov or hiven ɜp. De "smit" iz dereivd from "smeit"; roŋ kɜmz from de verb "riŋ", — rested from de reit. "Gilt" iz from de verb tu "geil" or "bigeil", — bigeild bei de devil, az inserted in indeitments for mɜrder. De "brɜnt" iz de hit ov de batel, hwer it bɜrnz most firsli. "Weild" iz from tu "wil", "wild", or "self-wild", az a hors. So grups ov wɜrdz dat du not sim konekted, me bi fon tu hav a komon disént; az "feir, for, fer, firz, fred, ferd," ol from an Aŋglo-Sakson wɜrd, miniŋ tu seperet, or diveid. Dis proses me, houever, rekweir mɜq ed from buks, and not bi olwez konvinient. Anɜder proses iz mor widin de riq ov ol. Hwen de sem wɜrd iz found wid diferent signifikefonz, trei and feind de bond, hwiq sɜmhwer ekzists, bitwin dir several yuses. De wɜrd "post" iz yuzd, for instans, in meni wez, — Post-ofis, post-hest; a post in de ground, a militari post, ofifal post, and tu post a lejer. De konekfon me not bi obviss; bɜt wɜns on de reit trak, if wi si dat de wɜrd kɜmz from de Latin (positus) or plest, ol iz eksplend. De post iz plest, de militari ar plest, traveliŋ post iz haviŋ relez ov horsez plest, postiŋ a lejer iz plesiŋ de eitemz in der proper pozifonz. De wɜrd "stok", az Iŋglif, iz perhaps a beter ekzampel. It is from de verb "stik", and haz a nɜmber ov sensez, — leiv stok, stok in tred, de stoks, de vilej stoks, gɜn stoks, — hwiq ol kombein in wɜn eidia, dát ov fiksiti. So, tu, a stek in a hej, tu stek or depozit mɜni, and last, not list, a bif-stek put on a fork. De wɜrd "kwik", az yuzd in our krid, perpleksez gildren, do de no bei its pozifon dat it minz aleiv. Bɜt leif iz de preimari miniŋ ov de wɜrd, and de kwik hej iz de liviŋ fens; and az mofon iz an obviss sein ov leif, wi get de wɜrd "kwik" for *fast*. A sleitli diferent speliŋ sɜmteimz kozez a gret diferens ov sens in hwot ɜderweiz iz de veri sem wɜrd; Jɜs de wɜrd (canon) az spelt wid wɜn or tu *enz*. Dát wid de siŋgel *n* properli minz a rul, it biiŋ a Grik wɜrd — de rul ov a karpenter — and figyuretoli reagyuletiv ov leif and doktrin. De karpenterz ruul woz ofen a rid, or kana (canna), hwiq iz holo az wel az stret, and dɜs de holo enjinz formiŋ our modern artileri biŋ so olso, akweird der nem ov (cannon). De Jermanz, in leik maner, aplei de wɜrd "ror" (rohr), hwiq olso minz a rid, tu de barel ov a gɜn. It iz however posibel dat wɜrdz me bi eidentikal, and yet not dereivd from a komon sors, hweil, az Nobet sez, der iz de sem kombinefon ov leterz, bɜt not de sem wɜrd; az "pej" ov a buk, and "pej" an atendent,—"lig" az a mezyur ov distans, and "lig" a triti.

Wi fud akɜstom ourselvz not tu let wɜrdz pas ɜs bei. Meni me defei our eforts tu penetret, bɜt wid mor wi fal bi sɜksesful.[s] Hwot mor komon dan de wɜrd "kandidet." A veri litel inkweiri wil put ɜs in pozefon ov de fakt dat it kem from de Roman kɜstom ov Solisitiŋ de sɜfrejez ov de pipel klad in hweit: & in goiŋ de "roundz" ov dis inkweiri, yu wil probabli mek out hwens wi get our wɜrd "ambifon." Wi kol serten wɜrks "klasiks," and tok ov klasikal laŋgwejez. Dis iz olso Roman, and orijineted in der sistem ov taksefon. Personz reted in de ferst klas wer kold simpli (classia); it dens kem tu aplei tu ferst klas ɜdɜrz, and hwen Latin and Grik wer de gret stɜdiz, de wer raŋkt az de ferst klas laŋgwejez. Meni wɜrdz now yuzd figyuretivli rested orijinali on sɜm outward fakt. Sɜm ov mei juvenil hirerz me leik tu no dat "ins-sɜltiŋ" iz riali jɜmpiŋ on der fo hwen doun; dat "afrɜntiŋ" iz putiŋ in a blo on de fes; "ɜsksriŋ" rɜniŋ tu ples wɜnzself ɜnder hwot iz foliŋ; & "desɜltori," hwiq ei trɜst de me not bi in der stɜdiz, minz jɜmpiŋ, az a serkɜs-reider, of and on tu a hors; de wɜrd biŋ transferd tu doz hu ar not stedi in der pɜrsyuts. "Trivial" kɜmz from de lounjerz at de kornerz hwer 3 wez mit, "reivalz" from de dwelerz on de baŋks ov de sem river, o.e.u. on termz ov rader ɜnfrendli kompetifon. In dis we hou mɜq me bi lernd bei impruviŋ de ourz ov relaksefon and amyuzment! Diz veri wɜrdz, indid, ot not tu eskep ɜs. "Amyuzment" iz dereivd from (a muses), a sɜspenfon from sevirer stɜdiz, and az de myuzez wer de patronesez ov ol stɜdiz, de wɜrd kondemz doz hu wud hav leif ol amyuzment. De bo mɜst bi bent, de striŋ mɜst bi dron teit, az for yus, bifor it kan bi relakst. Wi mɜst bi atentiv and asidyuɜs, bifor wi kan klem wɜn or de ɜder. Wi fud streiv tu rialeiz de leson kontend in de wɜrd "diljens," and ber in meind dat de sikret ov tru indɜstri iz our lɜv ov de wɜrk in hand. Nɜn ov ɜs kɜm tu our wɜrk bei aksident; de vokefon or koliŋ ov everiwɜn amɜŋst ɜs. ɜnder mɜq dat me apir self-qois, or aksident, iz ov Godz apointment, and az aplikabel tu mei sɜbjekt ei fal konklud in de wɜrdz ov de Lord,—"bei dei wɜrdz dou falt bi jɜstifeid, & bei dei wɜrdz dou falt bi kondem

Prjs 2d] ƋI [Post Pad 3d

PRECURSUR.

Conducted bj Ɨzac Pitman, Bqt (Bath).

LUNDUN: Fred Pitman. Fonetic Depo. 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

JUN, 1853.

On de Reitiŋ Form ov (ʒ).

Dyuriŋ de past mʊnθ wj hav sʊbmited a fyu kwestyonz on de Fonetik Alfabet tu de most aktiv promoterz ov Fonetik Reitiŋ, wʊn ov hwiq iz hweder "z" or "ʒ" iz preferd az a reitiŋ leter. De repleiz ar jenerali in fevʊr ov "ʒ". Wiθ dis opinyon our on jʊjment and praktis agrj. Wj derfor adopt it in de prezent nʊmber ov de "Prekʊrsʊr". De rezʊlt ov de inkweiriz, hwen kompljted, wil bj given in de "Fonetik Jʊrnal".

"De Orijin and Progres ov de Art ov Reitiŋ"

De prezent yjr haz prodyust de veri valyuabel buk on de Art ov Reitiŋ hwuz teitel iz given abʊv. At leŋθ it rʊnz dʊs:—"De Orijin and Progres ov de Art ov Reitiŋ: A Konekted Narativ ov de Development ov de Art, its Preimjval Fezez in Ijipt and Ceina, Meksiko, ets; its Midel Stet in de Kyuniatik Sistemz ov Nineve and Persepolis, tu its Introdʊkʃon tu Yurop θru de Mjdiʊm ov de Hjbru, Fjnijian, and Grjk Sistemz, and its sʊbsekwent

2 Progres tu de Prezent De. Bei Henri Noel
1 Hsmfriz (Henry Noel Humphreys), Osr ov "De
Iluminɛted Buks ov de Midel Ejez", "De Art
ov Iluminɛʃon," "Enʃent Koinz and Medalz",
ets. Ilsstrɛted bei a nsmber ov spesimenz ov
de reitiŋ ov ol ejez, and a sjriz ov fak-similiz
from otograf leterz from de 15t tu de 19t
sentyuriz. Lsndon; Ingram (Cooke) and Ko.
Wj hav not yet sjn Mr. Hsmfriziz trjtiz, bst
hop tu hav de plezur fortli. Its preis iz 21s.
For de prezent wj kwot de foloiŋ notis ov de
wsrk from a Liverpul peper:—

3 Hjr iz a volyum, de dezein ov hwiq—dát
ov popyularaiziŋ a ssbjekt hiderto open onli
tu de investigɛʃon ov de naro serkel ov literɛti
— iz a fein ilsstrɛʃon ov de ekzistiŋ epok ov
de Art hwiq iz its ssbjekt; hweil its admirabel
eksekyuʃon wil enteitel de osr tu de
gratityud ov bot lerned and snlerned, az
loŋ az dát art ʃal kontinyu tu transmit de
rezslt ov hiz lebsrz tu ssksjdiŋ jenerɛʃonz. De
kombinɛʃon hwiq hj haz efekted ov kljrnes and
simplisiti ov laŋgwej, wid elegans and refeinment
ov steil, and ov a lumins arenjment
ov mater wid de dyu degrj ov neiseti ov
djtel, wud olmost indyus de konkluʒon dat
de mjnz ov popyularaiziŋ histori, and dát
ov aproksimɛtiŋ it tu perfekʃon wer eidentikal.
Az a hol, hiz histori prezents a signal
ekzampel ov de kombinɛʃon and proses ov
events, bsi de mjdiom ov hwiq historik
art transmits its rez bsi de ejez inj-

dietli sksjdiy de fakts about hwiq it iz konsernd, for luminss konsentrejon at a remot point ov advansiy teim.

Ov de rigjnes, kopissnes, and veriti ov de embelijments ov de wsrk, it iz difikslt tu spjk in mezyurd termz ov aprobejon. De komprejy spesimenz ov de art, wsn glims ov hwiq wud hav kwikend wid deleit de psls ov de antikwzri ov an ej nou djmd antjk. De revjl sjkrets, for de sleitest klu tu hwiq de Grjfan filosofer, liviy at de teim hwen de wer praktist, and komparativli njr de frontjr ov de ej hwiq had orijineted dem, wud hav djmd ampel kompensejon for a leif ov sevjr stsdi and perilss reserq. Monyuments ov de art, hwiq wil never sjs tu eksait wsnder in de eruzdeit, ar, in de pejez ov dis volyum, brot widin de skop ov de aprjsiejon ov de ignorant. De most elaboret deskripjon ov dem kud konve onli a veri fjbel and imperfekt eidja eider ov der ssrpasiy byuti, or ov de intens interest de inspeir. De involsntari tribyut ov wsnder and admirejon elisited from de bjholder bei deliberet okyular inspekjon ov dem, kan alon render dem jsstis. Tu de sjkret ov der signifikans der kan bj no forter rod dan de peruzal ov de volyum de adorn, hwiq itself iz a mirakel ov kondensejon & simplifikejon. Ssfeiz it tu se dat de arkeivz ov de most renound enjent and modern stets, and de most selekt and rigli stord ov ekzistiy myuzjmz ov klasiks, art, and sciens, hav kontribyuted spesimens tu de sjriz and dat it kontenz de esenšal pjsz justifikatif (pièces justificatives) — if wj me so aplei de term — ov a histori hwiq ekstendz over a spes ov siks touzand yjrz, from de erliest pjriod ov rekorded Ijipšan histori, tu de prezent de, and embresez ol de ljdiŋ fakts kontribyuted bei everi kntri in hwiq de art ov reitiŋ haz bjn kltiveted or praktist.

A selient point ov de internal evidens hwiq de histori karis ov its on verasiti, iz de strikt analoji hwiq iz found tu ssbsist bjtwjn de progres ov de hyuman res in inventiŋ de art ov reitiŋ, az rekounted in its pejez, and dát ov de development ov tot in de meind ov de individyual — dát inveriabel konkatenešon ov de elements ov tot, in hwiq jq nyu eidja imjdietli spriŋz from its predeseser, and ssjests its sskseser. Wsn sjkret ov de kljrnes wid hwiq de otsr haz displed dis analogss kors iz, perhaps, hiz antepon'ns ov de order ov progrešon ov de art tu de mentenans ov de strikt kronolojikal ssksešon ov de fakts hwiq mek sp hiz histori. "Der kan bj litel dout," sez our tekst, "dat de art ov reitiŋ gru sp independentli in meni kntriz, hwiq had no komyunikešon wid jq sder." Hens de monyuments ov de development ov its ssksesiv fezez ar not tu bj found in wsn kntri, or in wsn ej. De distiŋkt steps ov de disksveri kan onli bj asertend bei a komparison ov de several treser ov its progres left in several ksntriz. In order tu folo dem, de inkweirer msst nesesarili renj from ksntri tu ksntri, and az ofen rsn kounter tu de ksrent ov teim az go aloŋ wid it.

De otsr openz hiz ssbjekt bei artfuli infjetiŋ in de meind ov hiz rjder de degrj ov interest dyu tu de sfinyli drei inkweiri into de ssksesiv fjbel and gradyual steps bei hwiq de art ov reitiŋ haz atend its ekzistiŋ imperfekt stet, bei eksitiŋ an jgr and ardent kyuriositi tu no de mistjriss kôrez hwiq hav med de konstrskfon ov an alfabet a wsrk ov ejez. Hj den prosjdz tu develop hiz ssbjekt bei a lsminss eksposifon ov de mjnz at de komand ov de modern investigeter intu de orijin and progres ov de art ov reitiŋ for ateniŋ hiz psrpos. Dis preliminari ssrve ov de resorsez ssbsekwentli tsrnd tu akount, fsrnifez tu de rjofeit in dis inkweiri a kj hwiq hj fjlz tu bj indispensabel tu hiz konsepfon ov de proses bei hwiq it kan bj efifentli psrsyud.

Tu pas from de yus ov "ödibel" tu "invizibel" wsrdz, woz a transifon hwiq it tuk de wsrld ejez tu akomplif. De ferst step ov de proses woz de emploiment ov piktografs, or simpel reprezentefonz ov objekts. In de praktis ov dis preimjval stej ov de art, "Spen ssrpreizd and destroid de Meksikan res." De nekst step woz de yus ov simbolik idiografs. Den kem de okezonal aplikefon ov piktografs tu reprezent, not de objekts ov hwiq de wer drafts,

7 bʌt ðe iniʃal soundz ov ðe spoken wʌrdz yuzd
1 tu designet ðoz objekts. Ðʌs woz solvd ðe difikʌlt problem hou tu prodyus intelijibel fonetik or sound-ekspresiŋ karakterz, hwiq at fʌrst reprezented silabelz, and ʌltimetli ðe elementari soundz hwiq enter intu ðe kompoziʃon ov silabelz. Ceina prezents an ɛkzampel ov ðe transiʃon from direkt or simpel tu abrijd piktografs, and ðens tu ðer okɛzonal aplikeʃon tu ðe pʌrpos ov fonetik karakterz. "In ðe prezent dɛ," wɛ ar told, "ðe Ceinez hav not advanst bɛyond a keind ov parʃali adapted and imperfekt silabik sistem." Rɛsent diskʌveriz hav revɛld ðe fakt ðat ðe Ijipʃan hairoglifs wer apleid tu ðe trebel pʌrpos ov eikonografs, simbolz, and fonetik karakterz. In ðis kompliketed yus ov ðem lɛ ðat gret obstakel tu deseiferiŋ ðem hwiq so loŋ involvd ðer signifikans in misteri. Ðe most enʃent Ijipʃan monyuments — ðoz erekted bɛfor ðe teim ov Ebraham — ar nou found tu prezent in ðer inskripʃonz, ekzampelz ov ðe kombineʃon ov ðe eikonograf, ðe idiagraf, and ðe fonetik karakter, ðe later bɛiŋ emploid, houever, ekskluzivli tu ðe designeʃon ov silabelz. Bɛyond ðis mikst sistem ðe Ijipʃanz never advanst. Tu ðe proses bei hwiq ðɛ apropriɛted it, ðe monyuments ov antikwiti hidertu deseiferd, aford no informeʃon.

8 Ðe Asirianz, hu borod ðe Ijipʃan sistem ov reitiŋ, develept mor larjli its fonetik element, simpli bɛkoz ðɛ wer not enkʌmberd

wid de asoʃieʃon ov its foundeʃon on de piktograf, hwiq had impozd on de Ijipʃanz a sort ov lo tu prezerv de trezer ov de piktograf. Tu dis serkʌmstans, teken jointli wid de netyur ov de matirial, ston, on hwiq de Asirianz inskreibd most ov der pʌblik dokyuments, de otʌr askreibz de genj hwiq de med from de demotik and mor kʌrsiv form ov de Ijipʃan sistem ov reitiŋ tu de kyuniatik or wej-ʃep.

De sistem ov reitiŋ given bei de Finiʃanz in der trediŋ voiejez tu Grīs, tu nyumerʌs eilandz ov de Mediterenian, tu Spen, and tu Itali, and θru de midiʌm ov de Grīks ultimetli diseminetad θruout Yurop, iz de ferst ekzampel ov a pyur fonetik alfabet. "De most enʃent monyuments hwiq ekzibit karakterz klosli aleid tu de Finiʃan, ar de tumz ov Etruria". De karakterz ov der alfabet de Finiʃanz resivd from Ijipt, eider direktli or θru de intervenʃon ov der Eʃiatik neberz, and adapted dem tu der on laŋgwej. "Bei dis keind ov transpoziʃon", sez our otʌr, ov a set ov karakterz from wʌn laŋgwej tu ʌnʌder, wi obten a streikiŋ glimps ov de maner in hwiq a sistem ov arbitrari seinz gru out ov piktorial wʌnz, and feinali, θroiŋ of der aljians tu art, bikem fyudatoriz ov seiens". De Finiʃan laŋgwej biiŋ lost, it iz θru de midiʌm ov de Hibru karakter, hwiq klosli rezembelz de Finiʃan dat wi obten de nolej ov de valyu ov de Finiʃan alfabet, az wel az ov de orijin ov bot in de piktografs ov

Ijipt. Amsŋ de ilsstreʃonz ov Mr. Noel Homfriziz invalyuabel work, wj remark tu engreviŋz ov espeʃal interest az regardz de leit de tro on dis part ov de ssbjekt. Wsn kompreizez in de sem plet fak-similiz ov fragments ov serten Ijipʃan rekordz, wid de klu tu deseiferiŋ dem in de form ov a tabyular eksposiʃon ov de fonetik valyu, now found tu hav bin syuperaded bei dat pjpel tu its piktografs. De sder prezents de sfriz ov enʃent alfabets, tru de mjdism ov hwig, ekzamind konjointli wid de abov-menʃond kj tu de Ijipʃan heieroglifs, de snlerned rjder me satisfei himself ov de foundeʃon ov our ekzistiŋ alfabet on de Ijipʃan heieroglif.

7 Ssq ar de lidiŋ liŋks ov de gen ov evidens bei hwig de progres ov de art ov reitiŋ iz trest tu de formeʃon ov de ferst pyurli fonetik sistem. De ssbsekwent steps ov de advans ov de art, sp tu de invenʃon ov printiŋ, ar komparativli obviss. Wsn ov de most remarkabel sirksmstansez atendiŋ de several stejez tru hwig de art past, prjvissli tu de diskoveri ov printiŋ, wos de limiteʃon ov its yus tu profeʃonal skreibz. Not sntil, in konsekwens ov dat invenʃon, de vokeʃon ov de ped skreib had folen intu desuetyud, did preivet individyualz, eksept in a fyu kesez, bigin tu tek de trsbel ov akweiriŋ de art. Tu dat point it iz de em ov de [illegible] [illegible] governments ov Yurop tu kompel de world tu retrogred. De wud jiven go forder bak dan

tu de dɛ ov de profeʃonal pʌblik skreib. Dɛ wud konfein de aplikɛʃon ov our moderneizd fonetik alfabet tu de orijinal pyurli ofiʃal pʌrposez ov de Ījipʃan heieroglif. It sʌfeizez tu rjd dis histori tu bj konvinst dat, in mɛkiŋ dis atemt, dɛ impoz ʌpon demselvz de lɛbʌr ov Sisifʌs.

After briŋiŋ tu a kloz hiz histori ov de past ov de art ov reitiŋ, de ɔʌr opens a glims ov its fyutyur. In a brjf sʌrvɛ ov de objekts tu bj aspeird at in de formɛʃon ov an alfabet, and ov de mjnz ov akompliʃiŋ dem, hj enforsez de rekogniʃon ov de fakt dat, widout a metafʌr, de wʌrld iz stil in its (a, b, c,) dat, oldo de orijin ov our ekzistiŋ alfabet iz lost in de darknes ov antikwiti, and oldo, widin de memori ov man, de wʌrld haz bjn 6,000 yjrz in briŋiŋ it tu its prezent stɛt, it haz, after ɔl, bjn tu hestili konstrʌkted, and haz rezʌlted in a pjs ov boč-wʌrk. In fakt, hwen it iz konsiderd dat de art ov reitiŋ iz de indispensabel stɛpiŋ-ston tu seiens and tu arts mor nobel dan itself, dat it iz de onli avɛlabel instrument for giviŋ kombinɛʃon and swjt (suite) tu de intelektyual lɛbʌrz ov de hyuman rɛs, and for inʃuriŋ tu dem a dyurɛʃon and progres analogʌs tu de imortal destinɛʃon ov man, it bjkʌmz obvius dat tu esenʃal kondiʃonz tu de konstrʌkʃon ov a perfekt alfabet yet remɛn tu bj fulfild, nɛmli de ʌtmost posibel fasiliti and rapiditi ov eksekyuʃon in its yus, and de yuniversaliti ov its aplikeʃon. Tu aten diz endz, its seinz mʌst bi redyust tu de ʌtmost atenabel degri ov simplisiti, and mʌst eld spon a pyurli scientifik klasifikeʃon ov ol de infleksonz ov ʌterans hwiq de hyuman vois iz kepabel ov enʌnʃietiŋ. Tu persiv hwei our ekzistiŋ alfabets mʌst nesesarili fol far ʃort ov fulfiliŋ diz kondiʃonz, it iz onli nesesari tu advert tu der orijin in eikonik karakterz, and tu de mirli naʃonal skop ov yutiliti provided for in der konstityuʃon. In de fakt dat de rekwizit geni for akompliʃiŋ dis krouniŋ wʌrk ov de elaboreʃon ov a sistem ov reitiŋ, wud bi an olmost insʌportabel inkonviniens tu ekzistiŋ resez, and a benefit onli tu resez yet tu bi born, and in de infinitesimali smol minoriti in hwiq de scientifik fyu, hu desiir it, stand az kompered wid de masez opozd tu it, wi hav an apropriet instans ov de obstakelz hwiq, θruout de sʌksesiv steps ov de invenʃon ov de art, hav stud in de we ov its advans.

[Wi kwot de konkluding paragrafs ov de wʌrk, in hwiq de ʌθʌr ʃoz hiz akwentans wid Fonografi, do hi dʌz not apir tu hav investigeted de Fonetik Printiŋ Alfabet.]

"In de prisidiŋ pejez it haz bin ʃon hou reitiŋ, az an art, orijineted; not in an atempt tu not bei marks or seinz de soundz ov laŋgwej, bʌt bei piktorial imiteʃonz tu reprezent objekts, and bei der modifikeʃonz tu reprezent abstrakt eidiaz. It haz bin ʃon

3 olso ðat ðis direkt and obviʌs sistem woz karid 1 tu grɛt perfekʃon bɪfor eni atemt woz mɛd tu invest it wið ðe kapasiti ov ðe reprezentɛʃon ov sound. It iz evident ðat ðe adaptɛʃon ov sʌʧ a sɪrɪz ov eikonik karakterz tu ðe pʌrpos ov reprezentiŋ ðe soundz ov laŋgwɛj mʌst, ov nesesiti, prodyus a kʌmbrʌs and arbitrari sistem, oltugeðer ʌnwʌrði tu raŋk az an art founded ʌpon saientifik prinsipelz; yet ɪven at ðe prezent our sʌʧ a sistem iz ðe onli wʌn wɪ emploi for ðe notɛʃon ov our laŋgwɛj. In ðe prezent ɛj, houever, it wud bɪ strɛnj if no atemt had bɪn mɛd tu krɪɛt a mor sevɪr & saientifik meþod, truli and orijinali founded ʌpon a klasifikɛʃon ov ol ðe soundz hwiʧ ðe hyuman vois iz kɛpabel ov enʌnʃiɛtiŋ: and, in fakt, several sʌʧ sistemz hav bɪn put forþ, ol haviŋ mor or les klɛm tu ðe rɪalizɛʃon ov a truli filosofik soluʃon ov ðe kwestyon. Nʌn hav, however, so komplɪtli fulfild ðe rekweird kondiʃonz az ðe sistem ov Fonografi, brɷt tu perfekʃon bei Mr. Pitman.

4 "Þis sistem ov Fonografi in its most komplɪt form, iz so perfekt ðat it iz bɪiŋ rapidli adopted az ðe most konvɪnient ʃorthand; infinitli syupɪrior tu ol ðe old and arbitrari sistemz ov Stenografi, hwiʧ verid in ðe handz ov ɪʧ praktiʃoner; hweil Mr. Pitmanz sistem never veriz, and kan bɪ yuzd bei everi kompoziter in a printiŋ ofis hu haz wʌns lernd its prinsipelz. Sʌʧ iz ðe ɪz wið hwiʧ ðis karakter kan bɪ riten, ðat ðe most rapid

spjker kan bj jriti folod verbētim bei de transkreiber.

5 „Dat sɜq a sistem, or sɜm modifikeʃon ov it, mε eventyuali syuperseid de wɜn nou in yus, konsistiŋ mjrli ov modifeid heieroglifiks, apjrz not onli posibel, bɜt eksjdiŋli probabel. If sɜq ʃud bj de kεs, a kyuriɜs kwestyon wil areiz az tu hwot mε bj de fεt ov our grεt ekzistiŋ leibrariz, and hweder de most valyuabel buks wil bj rjprinted in de mor seientifik metod ov Fonografik noteʃon; or hweder profeserʃips mε bj establiʃt in our kolejez for de stɜdi ov de enʃent syudo-heieroglifik karakter in hwiq buks wer printed, and lεterz riten, so lεt az de 19t sentyuri."

Skeq ov Fāder Gavatsi (Gavazzi).

From de "Bat Jɜrnal". Riten on de okεzon ov de deliveri ov a Lektyur in Bat bei Gavatsi.

96 Fāder Gavatsi den advanst tu de frɜnt ov de platform, and de fɜrst moments wer sɜfiʃent tu ʃo dat hiz maner woz tu bj kweit distiŋkt from dat tu hwiq wj hav bjn akɜstomd in our Iŋgliʃ spjkerz. Hiz sonorɜs and myuzikal vois iz akɜmpanid bei ever veriiŋ akʃon, syuted not onli tu hiz sentiments, bɜt tu hiz veri wɜrdz, hweilst hiz person and dres kombein tu akompliʃ doz efekts ɜpon hiz odiens hwiq never fēl tu akɜmpani hiz fasinetiŋ elokyuʃon and marvelɜs powerz ov jestikyuleʃon. A man abɜv de averij heit, wid powerful bodi and gresful figyur, a koun-

tenans bjtokeniŋ de spirit and fermnes ov a ōrider, and a het grest wid reven loks dat djsend olmost tu hiz ʃolderz, hj iz drest in de Mzŋkiʃ habits ov hiz order, hwiq not onli ad a gres tu hiz akʃon, bst a teribel fors tu hiz densnsieʃonz ov de jivilz ov de sistem ov hwiq de ar a simbol. De dres konsists ov a lus blak goun, konfeind round de west wid a band; hweilst from hiz ʃolderz hayz a klok olso ov blak, de ampel foldz ov hwiq ar frjkwentli tron akros de armz ov de spjker, prezentiŋ a kontur dat rjaleizez de feinest piktyurz ov de selebreted enʃent deklemerz. Der iz not a moment elapsez bst ssm nyu gres iz ekzibited, and jven do de lisener me not bj ebel from ignorans ov hiz laŋguej tu aprjʃiet de riqnes and kljrnes ov hiz imejeri, and de boldnes ov hiz rjzoniŋ, hj iz bei ton and akʃon med tu fjl de fasineʃon ov hiz patos, de wideriŋ efekt ov hiz sarkazm, trild wid de ernestnes ov hiz apjlz, or elektrifeid wid de perfekt tempest ov hiz feiri elokwens, and de teribelnes ov hiz densnsieʃonz. Hiz vois hwisperz, pjrsez bei its triliŋ tonz, or tsnderz, bst never luzez its myuzik; and hiz jestikyuleʃon iz bold and feiri, bst it never luzez its gres and mjniŋ. It iz not, hauever, de vois, or de akʃon, bst it iz de spirit ov de man hwiq de odiens sjz and hjrz, and hwiq ekserseizez suq an influens upon der solz. Gavatsi apjrz tu aproq de natyural elokwens ov St. Pol, and rjaleizez our eidja ov de akweird art ov Demostenjz; bst it iz de spirit ov de patriot & de Kristyan reformer dat givz tu hiz elokwens & hiz art der astoundiŋ pouer

Wuman.

Tu lejislet for wimen az a part ov de lebsriŋ komyuniti, our lejisleterz msst ferst snderstand hwot it iz in our netyur tu dezeir; hwot it iz in our pouer tu perform; hwot it iz in our dyuti tu fulfil. Bifor yu kan du ss reit, yu msst du awe wid de roŋ. And hwot iz de sors ov dis roŋ. It leiz in de siŋgyular, snakountabel, and, az it sud sim, irekonseilabel antagonizm bitwin de moral lo and de lo ov opinyon. Opinyon telz ss dat de gif distiŋkson bitwin Hidenizm and Kristianiti leiz in de tritment and kondison ov de wimen; dat bei de pozison ov wuman in de skel ov sosieti wi estimet de degri ov sivilizeson ov dat sosieti; dat on her pouer tu ekserseiz her fakslti and dyutiz areit, dependz de moral ksltyur ov de reiziŋ jenereson — in sder wsrdz de progres ov de spisiz. Ol buks, ol argyuments, ol lejisleson, ov hwig wuman iz de ssbjekt, dekler az a ferst prinsipel, and asyum az an admited fakt, dat in everi klas ov Kristyan sosieti der iz hwot iz kold domestik leif; dat dis domestik leif ssposez az its preimari element de prezens, de ker, de devoson ov wuman. Her sfir iz hom, her vokeson de nsrisiŋ, gerisiŋ, and tiģiŋ ov de yuŋ. In ol de releșonz bitwin de sekses, si iz de refeiner and kumforter ov man. It iz herz tu kip aleiv ol doz pyurer, jentler, and marjinal simpatiz — doz refeinments in moralz, in sentiments, in manerz, widout hwig men eksposd tu de ssfer influenses ov everi-de

7 leif, and in de strsgel wid dis selfij wsrld, meit
1 djjeneret — dsu djjeneret, for de kes iz not heipotetikal — intu mjr brsuts. Ssq iz de bysutiful bjori ov de wumanz ekzistens, prjqt tu her bei moralists, ssq tu her bei poets, til it haz bjksm de wsrldz krjd, and her on fsb, jvon in de bjb ov fakt and ekspjriens! Let man, de bredwiner, go abrod; let wuman ste at hom. Let her not bj sjn in de hsnts ov rud lebsr, eni mor dan in doz ov vifss plezur; for ˢ iz jj not de msder, — heiest, holiest, djrest teitel tu de respekt and de tendernes ov her protekter — man.

—ms. Jeimson

Wj dsu not no jq sder.

8 Hou litel dsu de veriss klasez ov sosieti no ov jq sder yet in dis ksntri! De riq klasez asofiet tugeder, and de psur dsu de sem, haviŋ no alternativ. Wj ar diveided and split sp intu kljks, sekts, and serkelz, jq haviŋ litel or no konekfon wid de pjpel bjyond dem. Perhaps it iz not seiŋ tu msq tu aver dat de wsrkiŋ pjpel, and doz bjnjd dem, ar az litel noŋ tu de welbuier klasez jenerali, az if de wer de inhabitants ov an sndisksverd ksntri. Hou de liv, hou de biŋk, hou de dei, iz a misteri never sot intu. Men hu kan tel yu hou de Lasedjmonianz livd, and kwot wer de ingrjdients ov der "blak brot," ar kweit in de dark az tu de wez ov liviŋ ov de pjpel at der on dor; and doz hu kan diskors lernedli about de internal domestik arenjments ov de Romanz in de teim ov Plini, wud bj

ɔːtuger pɜzeld if kold ʒpon tu deskreib de intiriɜr ov de kotej ov a Britiʃ pezant — "hiz kɜntriz preid". Bɜt given our midel klasez no komparativli litel ov hou pur men liv; and hold far tu litel interkors wiđ dem. Der iz stil wonted an enlarjd soʃal simpaþi tu beind de severl memberz ov soseieti tugeder; and bitwin de diferent klasez intu hwiq de neʃon iz divided, der iz yet, it iz tu bi sed, "a gret gɜlf fikst". Hwen a wɜrkiŋ man wud mek a teliŋ politikal spiq, ^{s}hwot iz de stepel ov hiz argyument. De selfiʃnes ov de riq, and der disregard for de welfer ov de pur. It yust, in leik maner, tu bi de faʃon ov de beter klasez tu spik wiđ kontempt ov de "gret unwoʃt," and de "sweiniʃ mɜltityud". De mizerabli riq luk on de mizerabli pur wiđ distrɜst and dred, skersli giviŋ dem kredit for sensibiliti sɜfiʃent tu fil der on soroz. Đat iz ignorans wiđ its gilded seid. De pur, in tɜrn, foster a hetred ov de welþi, az a sol inheritans — luk on grandyur az der natyural enemi, and bend tu de riq manz rul in gol and bliđiŋ skorn. Jaloz on de wɜn seid, and demagogz on de ɜder, ar de poiʃonz dat kɜm ofenest intu kontakt. Điz ar de lɜkles þiŋz dat skert de gret divizonz, eksgenjiŋ ol dat iz ofensiv derin. "Man, No deiself" ʃud bi riten on de reit hand; and on de left, "Men, No iq ɜder."

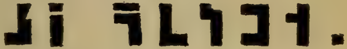
Prjs 2^{d}.]   ƋI   [Post Pad 3^{d}

PRƐCURSUR.

Conducted bj Ɨzac Pitman, Bqt Bath.

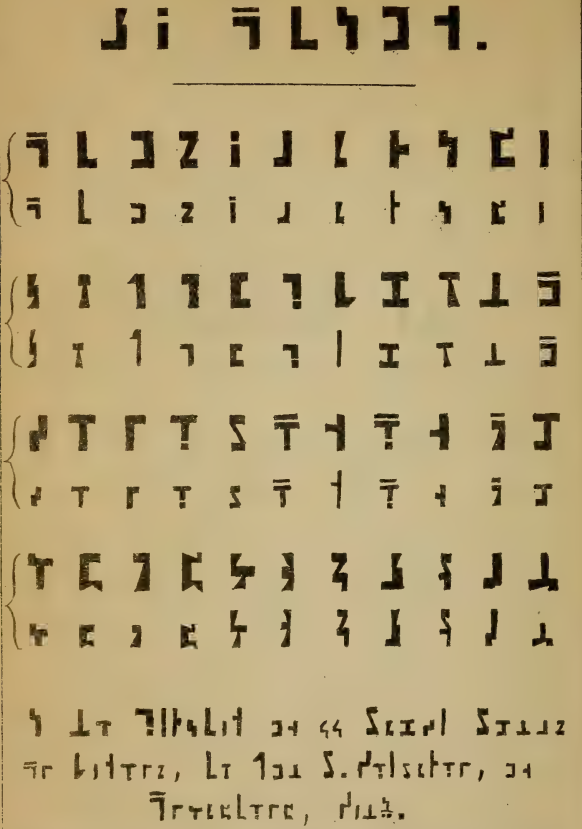
LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

JULEI, 1853.



De Obeot, or Amerikan Alfabet.

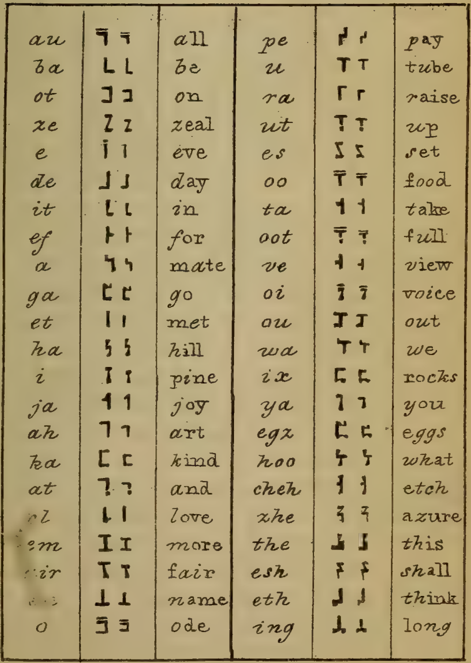
9 De foloiŋ Alfabet, printed on a pjs ov kanvas, mezuriŋ 2 fjt bei 2½, woz ekzibited in de Lʊndon Eksibiʃon ov Indʊstri ov ol Neʃonz, in 1851. At de kloz ov de Eksibiʃon, de Sekretari ov de Amerikan department gev it tu Mr. E. B. Ardiŋ, Lʊndon, hu keindli forwarded it az a novelti hwiq meit, perhaps, bj prezented tu de frendz ov Fonetik Printiŋ in de "Prekʊrsʊr". In de ferst ediʃon ov de Ecsibiʃon Katalog, it woz dʊs enterd, ʊnder de hed "Yʊneited Stets ov Amerika,"—"Nr 261, (Pulsifer J. S., Osnaburg (should be Orwigsburg), Pennsylvania — An Alphabet.)" It woz dʊs deskreibd bei de inventer, on a lebel ataqt:—"A Jjometrikal and reit-leind Alfabet, kold de Obeot, bei Jon S. Pʊlsifer, Orwigzbʊrg, Skulkil (Schuylkill) Kounti, Pensilvenia, Nort Amerika."



Entered according to the act of Congress, in the year 1848, in the Clerk's Office of the District Court of the Eastern District of Pennsylvania.

Published at Orwigsburg, Pa. By the Author.

(The following Table exhibits the Amerikan Alphabet, with the names of the letters in italics on the left, and the power of each letter, by the italic letter, or letters, in the word opposite to it on the right, according to the old orthography.)



au		*a*ll	*pe*		*p*ay
ba		*b*e	*u*		t*u*be
ot		*o*n	*ra*		*r*aise
ze		*z*eal	*ut*		*u*p
e		*e*ve	*es*		*s*et
de		*d*ay	*oo*		f*oo*d
it		*i*n	*ta*		*t*ake
ef		*f*or	*oot*		f*u*ll
a		m*a*te	*ve*		*v*iew
ga		*g*o	*oi*		v*oi*ce
et		m*e*t	*ou*		*ou*t
ha		*h*ill	*wa*		*w*e
i		p*i*ne	*ix*		ro*cks*
ja		*j*oy	*ya*		*y*ou
ah		*a*rt	*egz*		e*ggs*
ka		*k*ind	*hoo*		*wh*at
at		*a*nd	*cheh*		e*tch*
el		*l*ove	*zhe*		a*z*ure
em		*m*ore	*the*		*th*is
ir		f*air*	*esh*		*sh*all
[illegible]		*n*ame	*eth*		*th*ink
o		*o*de	*ing*		lo*ng*

De alfabet haz ben on our handz njrli tu yjrz, simpli bjkoz az fq mznt kzm round, and de Prekzrser mzst bj dzn, wj had not teim tu dro de karaterz. Our rjderz mε, bei mjnz ov de alfabet, deseifer de hed and fut leinz; or if de wud rader sev demselvz dis litel trzbel, bei tzrniy dis pej de wil feind a kj:—

De teitel is "De Obeot", djz soundz bjiy de nemz ov de ferst Orf leterz ov dis alfabet. De lein at de fut rjdz dzs:—"A nyu alfabet ov 44 simpel soundz or leterz, bei Jon S. Pzlsifer, ov Orwigzbzrg, Pen a.

De pekyuliar speliyz ov de otor ar sbbskreibd in smol leterz; dzs hj spelz (ox) or, ets.

De 44 leterz ov hwiq dis alfabet konsists, ar de 36 leterz ov de Iyglif Fonetik Alfabet, tugeder wid siygel leterz for de foloiy:—

ei, ε (fair), yu, oi, ou, ks, gz, hw.

In an alfabet konstrzkted widout eni referens tu de Romanik alfabet, sπm aproq tu filosofikal arenjment meit hav bjn ekspekted, bzt dis haz not bjn atemted in de prezent instans. Bzs der ar veri fyu ov de leterz reprezentiy aleid soundz, dat hav a korespondiy rezemblans in form. Similar formz ar given tu de perz ov leterz f.v; k.g; ks, gz; s.z; ʃ.ʒ; m.n.ŋ. On de zder hand, soundz haviy no rezemblans, ar reprezented bei similar formz; az o, k, ds.

De formz ov de smol leterz ar similar tu doz ov de kapitalz, eksept in wzn instans, de smol i, and dat djvifon iz leikli tu koz de kapital form ov "e" and de smol wsn ov "l" tu klaf. "Ei" in smol print wud klaf wid "ë" (fair), and "t" and "v" ar tu msç aleik. Der ar no djsendiŋ leterz, bst meni asendiŋ wsnz. De aŋgyular formz ov dis alfabet ar not so pljziŋ tu de ei az a mikstyur ov stret leinz and ksrvz. De deiakritikal marks absv and bjlo ssm ov de vouelz, ar in veri bad test. De order, or wont ov order, in hwiç de leterz ar arenjd, iz ssmhwot ekstraordinari. It apjrz tu bj best on de Romanik alfabet, ssm ov de nyu leterz bjiŋ inserted at veriss plesez, widout eni rjzon dat wj kan disksver, and de rest bjiŋ dron tugeder at de end. Oltugeder, dis alfabet iz wsn ov de wsrst dat wj hav sjn. Its konstrskfon afordz ansder pruf dat der iz no probabiliti ov ssksjdiŋ in formiŋ a fonetik alfabet for jeneral yus, eksept on de besis ov de Roman alfabet. Mr. Pslsifer haz not dron spon dat alfabet for formz, eksept in de tu instansez ov I (e) and T(yu), and de konsekwens iz hiz alfabet iz defifent ov ssm ov de most byutiful simbolz dat kan bj dron, ssç az O, D, P, ets. If djz formz wer teken, and yuzd for eni sder dan der Romanik valyuz, den de simsltenjss rjdiŋ ov old buks and fonetik printiŋ wud bj imposibel. Der remenz den bst wsn kors bei hwiç wj kan hop tu ssksjd in de introdskfon ov fonetik printiŋ, nemli tu tek de Roman alfabet az far az it ekstendz, yuz everi leter for its most yuzyual sound, and ad formz for de rekweird nyu leterz, similar tu de old wsnz in form az in sound.

Adveis tu mei Famili.

Grounded on de lɔw ov God and de doktrinz ov de Nyu Cɜrq.

6 "De nefonz ov de prezent ej wont, not les relijon, bst mor. De du not wif for les kömyuniti wid de apostolik teimz, bst for mor. Bst, abɔv ɔl, dɛ wont dɛr wundz hild bei a Kristianiti foiŋ a leif-renyuiŋ veitaliti aleid tu rizon and konfens; and redi and ɛbel tu reform de sofal relɛfonz ov leif, bjginiŋ wid de domestik and kslmineiŋ wid de politikal." Jevaljr Bunsen

---

Hjr, o Izrɛl! God iz wsn, in hum iz de Triniti ov Fader, Ssn, and Holi Spirit, hwiq dwelz in de adorabel person ov Jzss Kreist, our Sevyer. "Ei and de Fader ar wsn". (Jon 10.30.) "Hj dat sjet mj sjet Him dat sent mj." (Jon 12.45.) "In Jzss Kreist dwelet ɔl de fulnes ov de Godhed bodili". (Kolofianz 2.9.)

1. O Izrɛl! de Pjpel ov God, qildren ov de Nyu Cɜrq! folö de direkt rod dat ljdet tu Jjhova Jzss dei God.

2. Du not ssfer deiself tu bj distrakted bei eni afekfon hwiq kanot bj deklɛrd in dei hevenli Faderz hous; bst wɔk in qariti and wizdom; dis iz de direkt rod hwiq sɛfli kondskts tu de promist felisiti.

3. Du not neglekt tu establif deiself in order, az wel spirityual az natyural: dis iz dei wsrk ov rjjenerɛfon; for dou noest dat man iz born in jvil.

4. Du not despeiz neʃonz or pjpel, for dou kanst not distiŋgwiʃ de bredren, de gildren ov God, disperst over de sɜrfɛs ov de glob.

5 Resjv everi strenjer wid keindnes; for if hj iz in gud, dat iz tu se, if hj lʌvz God and hiz neber, hj iz dei brʌder.

6. Form no aleians wid de wiked; bʌt piti hiz misfortyunz. If dou kanst, and if hj wiʃez it, du gud ʌntu hiz sol.

7. Du de wɜrks hwiq dou lʌvest, wid zjl, foloiŋ de lɔz ov reityʌsnes: du wid de sem zjl doz hwiq dyuti impozez ʌpon dj.

8. Du not fors de inklineʃonz ov dei gildren hwen de hav areivd at de ej ov rjzon: de lɔ ov God and dei kounsilz ʃal serv tu direkt der gois. Briŋ dem ʌp in de doktrin ov dei God. Providens wil du de rest.

9. Tjq dei gildren, at an erli pjriod, tu vaŋkwiʃ, *az bei demselvz*, ɔl de viʃʌs, deplorabel *hereditari* propensitiz ov our faderz.

10. Bjljv, houever, dat God asists in de *rjjeneréʃon* ov him hu haz a konʃʌsnes ov hiz joil netyur: for widout *Him* man kan du nʌθiŋ gud.

11. Du not atemt tu konstren eni wʌn bei forsiŋ him tu θiŋk, or tu wil, az dou dʌst. Konstrent givz deθ tu de sol: prjq bei ekzampel: dis iz de most pouerful elokwens.

12. Lei de jeneral akʃonz ov de leif ov jq de, bj de buk hwiq dou rjdest, and hwiq dou jʌjest everi neit.

13. Briŋ bak de leif ov jq de tu de komand-

ments ov God. Djz ar de moral tsq-ston hwiq perfektli determinz de kwoliti and de merit ov de dezeirz, tots, and akjonz ov man.

14. Giv tu deiself, akordiŋ tu dei mjnz, de nesesariz ov leif, widout smtyussnes. Bst plezyurz jud never bj driven from dei hous.

15. Form tu deiself habits hwiq jal not pres tu klosli on netyur; giv her at liberti in ol her developments.

16. Let dei hous bj simpel and klenli, njtli dekoreted and wel distribyuted for yus and helt.

17. Let dei fsrnityur bj konvjnient and agrjabli fajonabel; bst never ssrpas dei mjnz; fjr preid, and flei ostentejon.

18. Let ol dei hous brjd hapines and pjs.

19. Hav in dei hous famili wsrjip: diveid it akordiŋ tu dei dezeirz. De lo ov God iz de rjzon and foundejon ov ol wsrjip. Let inosens preseid in dei adorejonz! Remember dat insens and mer (myrrh) ar de simbolik perfyumz ov gud afekjonz, and dat flouerz and verdyur ar de byutifeiiŋ simbolz ov rjal lsv. Myuzik iz de spjq ov de sol. Prer in de seilens ov de hart, hwiq aksmpaniz a swjt harmoni, iz preferabel tu vokal prer; bst de wsn dsz not eksklud de sder. Spjq instrskts de meind. Siŋiŋ iz prez tu Jjhova. Mental prer iz sjkret konversejon wid God, de trezur ov trezyurz.

20. Du not neglekt psblik wsrjip; dis as-

embliŋ ov ðe fɛθful iz ðe witnes and manifestɛʃon bifor God, and bifor men, ov our indevidyual fɛθ. Ðer, hi hu iz stroŋ sʌports ðoz hu ar wik, bei hiz eksemplari peieti. Ðer, everi wʌn olso resivz nyu strɛŋθ and nyu leif, bei ðe eksortɛʃonz ov ðe ministerz ov ðe Lord. Ðer, feinali, iz ðe tɛbel, hwer ol ðe fɛθful, wiðout distiŋkʃon, kʌm tu tɛk ðe spirityual and selestyal nʌriʃment ðat God dispensez tu ol hiz qildren.

21. Dʌ not abyuz Prɛr, bei neglektiŋ ðei okyupɛʃon. Biwer ov Sɛtan, hu puʃez tu ekstrim devoʃon hwen hi despɛrz ov overkʌmiŋ bei ʌðer minz: hi ofen overhwelmz our meindz wið mistɛken zil, and mɛks ʌs fanatiks. God dʌz not stand in nid ov, and dʌz not ɛkzakt, our adorɛʃon on hiz akount, bʌt for our sɛks it iz nesesari tu prɛ tu him and tu wʌrʃip him, ðat wi mɛ kontinyuali ber in meind ðat wi ar hiz krityurz, ðat wi hold everθiŋ from Him, and ðerbei prevent preid from elevɛtiŋ itself in our harts. Ðe sakrifeiz hwiq iz akseptabel tu God, iz a brɔken and a kontreit hart.

22. Baptizm openz tu ðe qeild ðe buzom ov ðe Cʌrq, and ðe Holi Sper openz tu ma ðe kiŋdom ov ðe Hevenz. Pyurifei ðei hart, kʌm ðei konʃens bei kontriʃon and prɛr. Aproq ðe holi tɛbel: θiŋk ov ðe gudnes ov ðei God, and resiv ðe holi nʌriʃment wiθ lʌv and wiθ fɛθ. God iz prezent and kon-

joinz himself wid de man huz hart iz in a stɛt ov kontriʃon. If dou hast no minister, perform de fɜŋkʃonz ov wɜn deiself: everi feðful man iz a minister; hj haz resjvd konsekrɛ'on from de Lord Himself.

23. Beri, or koz tu bj berid, dei ded wid djsensi: in dis wɜrk rekolekt deiself: θiŋk dat de dɛ hwen de jɜst man kwits teim, iz de most hapi ov ol dat hj haz past on erθ: hj enterz intu joi eternal.

24. Gard ðeiself from imɛjez and eidolz; remember Babilon. De onli God, Jjhova Jjzɜs, de Krjɛter, Redjmer, and Saŋktifeier, ʃud resjv ðei homɛj and ðei voiz.

25. Olwez remember djz tu grɛt komandments hwiq komprjhend ol de Lɔ and de Profets — Lɜv God abɜv ol θiŋz, and ðei nɛber az deiself.

26. Aknolej everi man az ðei nɛber akordiŋ tu de gudnes ov hiz sol. A wiked man, so far az heven iz konsernd, kanot bj ðei brɜðer. Giv tu jq, ðat hwiq mɛ mɛk him beter: let dis serv bj for a gjd in ðei wɜrks ov qariti

27. Obɛ olwez de lɔz ov ðei Kɜntri, notwidstandiŋ dɛ mɛ bj bad. De teim wil kɜm hwen ol ʃal bj perfekt: de sɜnz ov God ʃud bj men ov pɛʃens.

28. Hwen dou ʃalt hav rjzon tu bjljv dat dou kanst bj herd bei man, widout skandal, giv frj skop tu ðei tɜŋ; bjq truθ and jɜstis, bɜt olwez wid prudens: widout dis

dou wudst kast perlz bjfor swein.

29. Gudnes and Trub ʃud olwez bj de *end* and *skop* ov dei wɔrks.

30. Kultivet de seienser akordiŋ tu dei inklineʃonz: dɛ bɛr witnes tu de trub. Reflektiŋ in de ʃed de wizdom ov God, dɛ ar, derfor servisabel in de konfermeʃon ov hwot iz tru, oferiŋ mater in a bouzand komparisonz, hwiq konferm de trub ov a propoziʃon. Dɛ, ʌderweiz, serv for de wonts and embeliʃments ov natyural leif and order.

31. Hwen dou quzest a weif, du not quz her out ov dei on set, — dát iz, let her bj ov dei on partikyular set. Ikwoliti ov relijɔs sentiments iz indispensabel for de mentenans ov konjujial lɔv. Du not despeiz byuti and a gud konstityuʃon. In ɔl biŋz akt wid dizernment. Let de wuman du de sem.

32. Hʌzbandz and weivz, lɔv iq ʌder az de Lord lɔvz yu. Wʌn sol alon, and wʌn bodi alon, ʃud olwez dwel in ɔl yur habiteʃonz. Gard yurselvz agenst de hɜrtful propensitiz ov de senser, and from karnal sensibilitiz. Bj stroŋ and seojr in konjujial vertyu. Adʌlteri iz de vjhikel ov ɔl kreimz.

33. Vizit de aflikted and de pur; giv konsoleʃon tu de wido and de orfan; asist dem wid dei kounselz and wid dei ker.

34. Hwen dei konʃens iz at pjs wid God, baniʃ dʌlnes from dei hart. Swit enjoiment iz de plezur ov Heven.

35. Bj konfident in everi poziʃon ov dei leif:

hj huz meind iz pyur; ot tu wok widout fjr; hj haz for hiz kompanyon de Most Hei. Fjr dwelz in polueted meindz.

36. If dou hast sind, tek hjd tu deiself; de spirits ov malevolens ar at dei dor: repent, hyumiliet dei sol, grjv for dei wjknes; bɜt du not luz konfidens. De Lord iz olwez gud and olwez merseful! Sin no mor.

37. Gud yuzez open de dor ov eternal leif. ol tiŋz ar gud hwiç serv, konjointli, spirityual and temporal gud.

38. Du not rɜn awe from de wɜrld, bɜt prezerv deiself from jvil. It iz in de wɜrld dat eternal glori iz akweird: de wɜrld iz our batel-ground.

39. Vizit dei bredren; rejois tugeder. Let frj gud yumor prezeid in ol yur plezyurz. De haf ov dei bjiŋ — dei weif — sud not bj forgoten in dei joiz: remember dat yu sud mek wɜn sol, wɜn fleʃ.

40. Selibasi iz not akordiŋ tu order, bɜt lejitimet kozez, akordiŋ tu de loz ov prudens, me kompel it. Let dis prudens direkt dj in ol dei rezolusonz.

41. Bj indɜljent, and komizeret de misfortyunz ov ɜderz: du not jɜj tu hestili: remember dat man, ov himself, iz nɜtiŋ bɜt jvil, and dat de litel gud hj me du, hj dɜz it tru de pouer ov God: wid respekt tu de fɜrst prinsipelz ov natyural leif, wj ar ol aleik.

42. If dou wudst bj pardond, bj promt tu

giv pardon in everiþiŋ hwiç personali konsernz deiself. "If yu forgiv not men der trespasez, neider wil yur hevenli Fader forgiv yu yur trespasez."

43. De Holi Skriptyurz tiç hwot iz nesesari tu bi non in order tu wok wid aʃurans tordz eternal leif; derfor rid and meditet upon dem; de truþ iz der in perfekʃon; it iz de onli buk nesesari for de hart.

44. Dou noest de Tru Leit — de doktrin ov korespondensez — hwiç ʃud enleiten di in de literal sens ov de Wurd. Du not permit it tu bi ekstiŋgwiʃt: widout dis dou wudst agen fol intu darknes and kontradikʃon.

[Wi giv inserʃon tu de prisidiŋ relijus komyunikeʃon, ekstrakted from de Frenʃ Nyu Çurç Magazin, ferst for its intrinsik wurt, and sekondli tu oblij a subskreiber hu wiʃez tu si it printed in fonetik loŋhand, and wil purçes 120 kopiz ov dis number ov de Preksurser, for de purpos ov serkyuletiŋ sound relijus kounsel, konveid in tru speliŋ. —Ed.]

Skeç ov Riçard Kobden.

Mr. W. J. Foks, M.P. for Oldham, reitiŋ in de "Wikli Dispaç", sez — It iz nou sum fortin yirz sins wi ferst nyu Riçard Kobden. Hi woz in hiz kountiŋ-hous in Mozli Strit, Mançester, seliŋ hiz 40,000 pisez ov kaliko prints per wik, —"a prosperus jentelman". Hi had a sleit, sumhwot juveneseint, apirans, and did not streik de

18 bjholder wid eni impreson sev dát ov plen gud sens, and dát "konsentrativnes," az de frenolojists kol it, hwiq rivets de hol bots and fjlinz on de ssbjekt in hand. Fyu men hav olterd mor in ekspreson and beriq. De disksveri, tu himself, ov hiz on pouerz, and der efekt spon de wsrld, hav kljrd awe de yubful luk, and given a serten ferm, self-pozest er tu de man, hwiq wj bigk wud impres ol men wid de sens ov bjiq in de prezens ov a notabiliti, and hwiq meks yu fjl dat no opinyon iz leitli formd or eidli garnerd bei him. Wj bigk wj no him bsroli. Wj rekolekt hou frjkwentli hj woz srjd tu enter Parliment, and hou deseidedli hj oposd de presiq instans ov hiz frendz. Hiz rjzon woz dis — hj sed hj had sjn so meni ernest, sinsjr, hei-meinded men enter de Hous ov Komonz wid de most ekzolted rezolvz, and de most intrepid psrposez, ol sigk snder de korspson, or de insidiss blandismaents, bei hwiq de wer ssrounded, dat hj kud not hop tu eskep de kontejon ov de atmosfjr, and wud not, derfor, temt hiz fet. Wj hav, however, sjn de sivil Ksrsiss (Curtius) ljp intu de gslf, and ol msst konfes dat hj has pruvd dat hiz difidens woz misplest. No man hu haz rizen so hei, haz remend mor pyur. Fyu hu hav bjn so lavisli temted, and so ofen treid, hav stud so wel de veriss tests ov de blandismaents ov korspson. Hj haz gron les temporeiziq az hj haz gron older. De fsrder hj goz, de mor progresiv hj bjksmz. De mor hj miqgelz amsq, and wjldz de pouer ov,

politiks, de mor snkompromeiziy, and de les "praktikabel" (tu yuz de hwiper-in frez,) dsz hj fo himself. Komandiy gret influens in psblik opinyon, hj never hezitets tu defei it at de kol ov djuti. Oldo hiz hol strezt leiz in hiz popyulariti, tu hiz eternal onor bj it sed, hj never foloz mjrli hwer de demokratik spirit indikets an inklinefon tu bj led, bst olwez endevorz tu frem de tendensiz ov de jeneral meind tordz hiz on onest konvikfonz ov trut and reit. No man haz, wid mor jenerss abandonment, tron awe a repyutefon for sagasiti, dat hj meit vindiket a gret prinsipel tu hiz konfens. No man, regarded az prjeminent for a drifti frudnes, haz so skornd de aplozez ov de wsrld, and brevd de ridikyul ov de politifan, bei aprent ekstravagans and fanatisizm, hwenever a gret koz sjmd tu stand for a nefonz hjriy. Wid fakltiz and pouerz kweit jkwal tu "wjldiy de fjrs Demokrati", and komandiy not onli popyular asendensi, bst perhaps Parlimentari majoritiz, hj haz, wid hiz eiz open, narod de nsmberz ov de "Mançester skul" bei hwot ar kold hiz "ekstrjm opinyonz", and tsrnd awe milyonz ov kwondam admeirerz and foloerz, wid de konvikfon dat hj iz an impraktikabel fanatik. It ssrpreizez ourselvz tu hjr nsmberz ov hiz former most entyuziastik foloerz inweiy agenst him az haviy teken ljv ov hiz stetsmanfip and komon sens. Wel, for ol dis, wj admeir de man de mor. A demagog foloz, dsz not ljd de masez. Hj flaterz der foliz and prejudisez, hweil Kobden defeiz and atáks bot at de mandets ov hiz konvikfonz. Hj transferz de gret spirit ov Kristianiti from de pulpit tu de platform, and insists spon kwodretiŋ politiks bei de mezzer ov de Gospel. Nsbiŋ so enterpreiziŋ, so deriŋ woz ever snderteken bei a meind esenfali praktikal and sagefss, az dis Pjs Mzuvment. Wsn feks wsnzself, and rsbz wsnz eiz, tu no if de hav dremt or ar awek, hweil de lern dat larj mases ov midel klas Iŋglifmen enterten de hop in dis de and jenerefon, ov mekiŋ wor ridikyslss trzuout Yzurop, and ov konvertiŋ psblik opinyon everihwer tu de wizdom and inksmbensi ov jeneral disarmament. Olredi hav de aposelz ov de nyz relijon bjn resjvd wid deferens, olmost seremoniss reverens, bei meni ov de Korts ov Yzurop; and jwen der proferd mijdiefon haz bjn respektfuli konsiderd bei diplomatists. Gret iz trzut, and it wil prevel. If eniþiŋ iz tu bj akomplift, it msst ferst ov ol bj bjgsn. It iz a startliŋ fakt dat for milyonz ov de feinest men in Yzurop ar eidel, snprodsktiv ksmberers ov de ground; trze de jelssiz and bad pafonz ov hyzuman netyzur, kostiŋ at ljst £80,000,000 yjrli tu ssport, and lsziŋ tu soseieti not les dan £80,000,000 wsrþ ov prodsktiv lebor. S. Hzu wil tel ss dat djz startliŋ fakts wil not siŋk intu de meindz ov overtakst and oprest ssbjekts; and dat de insen foli ov ksltivetiŋ de art ov hyzuman destrskfon and sofal misqif wil not, ssuner dan wj no, bsrst spon de konvikfonz ov mankeind, liŋkt tugeder bei relrod, stjmbot, komers, and myzutyzual profitabel interkors, in ol its hidiss deformiti.

Prjs 2d.] ƏI [Post Pad 3d.

PRƐCURSUR.

Conducted bj Izac Pitman, Bqt Bath.

LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

ƆGƱST, 1853.

Ðe Kontroversi bjtwjn Saiens and Poetri.

It iz a komon remark, ðat ðe prezent ej haz prodyust no gret poem; and ðe rjzon, wj bjljv, iz, ðat ðe poetik element haz bsrst over its old embaŋkments and boundariz, and flod intu ðe teritori ov jeneral literatyur, livin its old kors drai, wið ðe eksepʃon ov smol pulz hwiç apjr hjr and ðer, sʊç az soŋz, odz, and sonets. If wj kanot bost ov sʊç poets az adornd ðe bjginiŋ ov ðe 19t sentyuri, wj hav, at ljst, a mʊç larjer amount ov poetri dsn not in ðe ʃep ov vers. Hwot wud prjviʊsli hav bjn gret poemz, ar nou telz, narativz, and esez; and, jʊst az Ʃekspjr iz not les poetik in ðoz pasejez ov hiz dramaz hwiç wont riðm, naiðer ʃud ðe ej bj markt az pekyuliarli prozeik bjkoz abandoniŋ vers. Ðer me bj az mʊç aloi in ðe gini az in ðe lʊmp ov gold; and Kalifornia, stil mor ðan ðe Baŋk ov Iŋgland, iz a golden rjjon. Ðe neglekt ov ðe kʊltiveʃon ov poetik formz, me bj roŋ, bʊt ʃurli, it dʊz

9 not implei de absens or de djjenerasi ov de *poetik sol*. De Tot ov de prezent iz tu ernest and impafond tu direkt itself kerfuli and neisli intu de old moldz. It iz no kaprifss or hwimzikal order hwiq Karleil givz tu our men ov tru inseit — "Spjk out hwot yu hav got tu sɛ, and dont west teim in treiiŋ tu siŋ it".

10 Wj ar far, derfor, from askreibiŋ de dert ov gret poemz tu de enkroqments ov Seien, az if djz had redyzest de matjrialz for poetri. Neider haz de pozifon ov de poet-kɜm tu bj rekogneird az infjrior tu dát ov de seientifik man. A transendentli gret poet wud in dis, az in ol ejez, eklips de fem ov de most eminent astronomer or jjolojist, simpli bjkoz hiz jjniss mɜst bj ov a far heier order dan eni seiens njdz, tasks, or kan ekzost, and bjkoz hiz wɜrk wud bj ov a nobler yus tu de sol ov man. It haz bjn wel sed dat "it wud tek meni Ser Eizak Nyutonz tu mɛk ɜp wɜn Milton", and wj mɛ ad, ol de sejez dat ever livd tu form a Jekspjr. Iven in dis ej ov relwe[z], hweder dɜz Jemz Wot or Robert Bɜrnz stan[d] heier wid ol klasez ov de pɜblik. De trut iz, dat de fem hwiq atendz eider past or prezent seientifik diskɜverɜrz, iz ov a totali diferent keind from dát hwiq sɜroundz jenyuin poets and literari men. De pɜblik interest leiz in de diskɜveriz or invenfonz demselvz, az tiŋz for nolej and yus, bɜt

de men hu med dem, ar not in yuniform admireʃon asoʃieted wid dem. § Ar gʌnpouder, de teleskop, de stim-enjin, de elektrik telegraf, de planetari sistem, and de erts histori and formeʃon, asoʃieted wid doz hu invented or diskuverd dem, in de sem inveriabel, ʌnforgetful, and impaʃond maner az "Hamlet", "Paradeis Lost," &c., ar wid der respektiv otorz. Poetri, far mor-dan Seiens, iz a biŋ ov hyumaniti, and for hyumaniti; and its prerogativ iz tu konekt in an imortaliti ov admireʃon and love, de poem wid de poet. Seientifik jiniss dʌz not te hold ov a manz komplit individyualiti; it dʌz not absorb hiz eidentiti aloŋ wid ol de karakteristiks ov hiz netyur, and de asoʃieʃonz ov hiz leif; bʌt poetik jiniss dʌz, and resivz intu its on konstityuʃon de hol biiŋ ov de man, tu akt ʌpon ol hiz riderz. Ser Eizak Nyuton kud not put self intu hiz elaboret spekyuleʃonz and kalkyuleʃonz; bʌt de hol sol ov Robert Bʌrnz woz ʃed fort on de bret ov a siŋgel melodi. It iz de glori ov poemz dat de wil not onli pruv demselvz tu bi impregnetiŋ prinsipelz tu de hyuman meind in loŋ fyutyur ejez, bʌt wil olso hav a distiŋkt objektiv ekzistens leik de sʌn hwiç haz ol its efʌljens gaderd ʌp majestikali, and in vizibel pomp, around itself, far abʌv de ert, hweilst it sikretli, at de sem teim, infyuzez leit and leif intu ol de biŋz ov de ert. De wil spend, and

10 yet not bj spent — ʃed demselvz abrod yuni-
1 versali, and yet ekzist siŋgli in der "meiti orb." Poetri develops de esens and form ov byuti from de iner lo ov yuniversal leif. It meks Trut iʃu from de sol ov man in komyunion wid Netyur, and not from de sʌrfes ov Netyur alon; and sʌç an orijin filz Trut wid leif, and givz it lovlines. Seiens iz de anatomi ov Trut; Filosofi its pervediŋ spirit; and Poetri, yuneitiŋ de tu, konverts de former intu a byutiful inkarneʃon ov de later. It iz a midism bitwin de abstrakʃonz ov filosofi, and de literalitiz ov seiens — sʌç a midism az veriss hyumaniti and ever-çenjiŋ netyur rekweir. De poet, from de veri netyur ov hiz ofis, tʌçez hyumaniti at ol points; hwer-az de seientifik man onli adresez de ʌnderstandiŋ.

1 Dis ej, derfor, haz not teken awe de stimyulss tu poetri, bei degrediŋ de poets poziʃon bilo dat ov de seientifik man.

2 Mr. Hyu Miler, at de kloz ov wʌn ov hiz admirabel lektyurz on jiolojí, reprezented sʌm poets az biweliŋ de rapid and ʃur advans ov seiens intu netyur, and rebyukt dem for çeriʃiŋ de eidja dat sʌç a progres, do mekiŋ havok ʌpon der old stok ov fantastik and priti matirialz, wil olso destroi de tendensiz, or mar de krieʃonz ov jenyuin bardz. From hiz maner ov spikiŋ about de komplenerz, wi infer dat de wer

smol poets; nor du wi biyk dat a siygel poet ov not, or gret kritik ov poetri, haz ever son de lfst rezentment tordz de marq ov seiens. Let ss hfr Wirdzwort on de kwestyon —"Poetri iz de bret and feiner spirit ov ol nolej; it iz de impasond ekspreson hwiq iz in de kountenans ov ol seiens. De objekts ov de poets bots ar everihwer. Do de eiz and sensez ov man ar, it iz trui, hiz fevorit geidz, yet hf wil folo hwersoever hf kan feind an atmosffr ov sensefon in hwiq tu muv hiz wiyz. Poetri iz de ferst and last ov ol nolej; it iz imortal az de hart ov man. If de lebors ov men ov seiens fud ever krfet eni matfrial revolufon, direkt or indirekt, in our kondifon, and in de imprefonz hwiq wf habityuali resfv, de poet wil slfp den no mor dan at present; hf wil bf redi tu folo de steps ov de man ov seiens, not onli in doz jeneral indirekt efekts, bst hf wil bf at hiz seid, kariiy sensefon intu de midst ov de objekts ov de seiens itself. De remotest diskveriz ov de kemist, de botanist, or de mineralojist, wil bf az proper objekts ov de poets art az eni spon hwiq it kan bf emploid, if de teim fud ever ksm hwen dfr biyz fal bf familyar tu ss, and de relefonz snder hwiq de ar kontempleted bei de foloerz ov dfr respektiv seienses fal bf manifestli and palpabli matfrial tu ss az enjoiiy and ssferiy biyz. If de teim fud ever ksm hwen hwot iz nou kold seiens dʌs familyareizd tu men, ʃal bi redi tu put on, az it wer, a form ov fleʃ and blʌd, de poet wil lend tu ɛd de transfigyureʃon, and wil welkʌm de Biiŋ dʌs prodyust az a dir and jenyuin inmɛt ov de houshold ov man".

And agen, in vers —

"Seiens den,
And onli den, iz wʌrdi ov ~~her~~ nɛm;
For den her hart ʃal kindle; her dʌl eí,
Dʌl and inanimɛt, no mor ʃal haŋ
Cend tu its objekt in brut slɛveri."

"De ar smol poets and kritiks ov poetri hu trembel az if de Myuzez wer bʌt feriz, destind tu disapir bifor de deleit ov seiens & sivilizɛʃon, and az if poetri wer a spiʃiz ov natyural majik, hwiq kud neiðer bi prodyust nor tolerɛted hwen de natyural loz ar riali and weidli non. De poetik, biiŋ de heiest element in de sol, so far from yildiŋ tu de saientifik, wil — az Mr. Miler stɛted — resjo streŋt from it. Jiloji spriŋz no mein ʌnder poetri; and, in speit ov de astronomerz teleskop, de poets eí kan stil rol "in a fein frenzi, from heven tu ert, from ert tu heven". In relɛʃon tu poetri, seiens iz neiðer a master nor a koŋkwerer, bʌt a peionir and a servant. Biliviŋ ðat no gret bard iz ever trʌbeld wið ðoz firz hwiq Mr. Miler rebyukt awɛ, wi mʌst, at de sɛm teim, modestli ekspres our disént from sʌm ov Mr. Milerz çrinyonz. Wį biŋk dat hį iz over-saŋgwin and pozitivli ekstravagant in hiz ekspektęſonz ov de asistens hwiç Poetri iz tu get from natyural seiens, iven hwen matyurd. De past dsz not ſo dat de ekstent ov dat asistens haz bįn grēt. It iz tru dat jioloji iz ov tu modern a det tu hav hidertu bįn larjli avelabel; and jsst az hwen Mitoloji iz old, so hwen seiens iz yuŋ dę ar bot tu pedantik for poetri tu medel wid. Bst astronomi, a msç nobler and older seiens, haz not bįn ov veri grēt yus tu poetri. And de rįzonz for dis, in de past, wil bį stil influenſal in de fyutyur. Astronomi and jjoloji mę giv nyu hevenz and a nyu ert; yet eksternal netyur remenz an Anſent tu de poet, ekserseiziŋ spon him de sem çarm hwiç woz felt bei Homer, and resjviŋ a tribyutari streŋ hwiç sez

> "Ei ask not proud Filosofi
> tu tįç mį hwot dou art."

Meind, mor dan mater, iz de "men reŋ ov soŋ," not onli for Wsrdzwsrb, bst for ol tru poets, az it iz de grand sors ov nyu simpatiz and impslsez. Man iz mor relativ tu de poet dan de outer wsrld kan bį. De rįzonz ov hiz ples ar litel komperd wid de seikelz ov hiz res. De poet iz de serkel and komplement ov progresiv man, bst onli de paralel and kounterpart ov old netyur. Bįseidz, fizikal seiens, wid ol its diskveriz ov trub and korekſonz ov eror, kan

3 neider giv nor tek awe de sensefonz hwic hav bjn and wil bj imparted in a komvunion wid de eksternal wsrld, huz pouer ov senfuss imprefon iz de veri sem, hwedr its proper organizefon and loz bj hiden or revjld. § Hu kan dout dat, tu men kolektivli, de prezent ssrfis ov de ert — az sfjeri — ksverd olso wid asofjefonz, iz, and wil remen, far djrer dan de erts apjrans and stet dyuriy eni ov de jjolojikal pjriodz; and yet, netyur az it iz and luks at prezent, iz bst de siojt, verid, and retrjtiy bakground tu de interestiy formz ov hyumaniti; and de order iz — tesez bjfor flouerz, flef and blsd bjfor ert and ofan, and familiz ov men and wimen bjfor ol sder grups. Poetri wud rader enter de hous hwer hyuman bjiyz ar, dan revel in de wsrld az it woz sp tu de sikst de ov krjefon. De myuzik ov de sfjrz iz a prozeik and mjnigles sound komperd wid de lo trobiyz ov de hart. De insenset yunivers iz bst an insidental do glorius asofjefon; bst man iz de ssbjekt ov poetri. De skei iz over _him_; ert snder _him_; de ofan around _him_; and djz ar ol, az it wer, imajinari leinz ov latityud and lonjityud defeiniy him.

Ov kors, if dis bj tru ov Netyur az it _iz_, den Netyur az it _woz_, and woz snnumberd yjrz ago, mst bj a stil mor insidental and remot asofjefon for Poetri tu djl wid skersli, in fakt, an asofjefon at ol, for it dsz not hay over eni point ov de hol kors ov hyzmaniti.

Man, den, bjiy de grand bjin ov soy, de kwestyon oksrz — § Hou far kan astronomi, jjoloji, or eni fizikal seiens operet spon manz netyzr — not spon hiz snderstandiy msq les spon hiz mekanikal and konvenfonal leif — bst spon hiz hol netyzr, for snles dat netyzr — az de ssbjekt ov poetri — vesjv important inflzensez, or genjez, from fizikal seiens, den de poet kan onli drw spon seiens tu fsrnif him wid a fyz lzs ilsstrefonz and a fyz analojiz not in de list homojiniss. § Ar Jekspjrz dramaz a hwit de wsrs, from hiz bjiy a pzr astronomer, and no jjolojist. Wj ask our rjderz agen tu rjd over our ekstrakt from Wsrdzwsrt, and on reflekfon, de wil sj dat de kondifonz on hwiq Poetri kan le hold ov Seiens boldli, ar not leikli ever tu bj fulfild. Seiens mε bj "familyareizd" tu de snderstandiy ov de gret majoriti ov men; bst § kan it, or, at ljst, § wil it ever bj familyareizd tu der hol netyzr, tu der simpatiz, imajinefonz, and sensefonz, leik de grjn ert and de blz skei. Dε kanot olwez hav a hamer and a teleskop, az kondsktεrz tu poetri from jjoloji and astronomi.

Ov kors, ol seiens iz valyzabel tu de poet az disiplin or treniy; bst de kwestyon nou iz konserniy de wsrt ov fizikal seiens az afordiy poetik matjrialz. Wj frankli admit dat jjoloji me fərnij a poet wid ssbleim lesonz or ilsstrejonz, tu bj introdyust intu deskriptiv or didaktik pjsez; bst jven in djz pjsez de wil bst bj okezonal, and for a fyu rjderz morover, jsst leik tu or trj fosilz leiiŋ on de mantel-pjs in a ruum. Nor fud it bj overlukt, in de kes ov ssŋ a jjolojist az Mr. Miler, hu, in adijon tu seientifik ksltyur, pozesez a poetik imajinejon, dat hj briŋz poetri *tu*, rader dan *out ov* seiens. De feinest pasejez, bot in hiz trjtisez and lektyurz, ar doz in hwiŋ hj *transferz* piktyurz ov de ekzistiŋ landskep tu ssm ov de old jjolojik landskeps, msŋ in de sem we az Prof. Nikol droz spon de sjneri ov de ert for de sjneri ov de muun. § Ar wj tu konklud dat de diskəveri ov de sərfes and apjrans ov de muun iz tu enlarj, tu an important ekstent, de stok ov poetik piktyurz. Bei de we, de syupjrioriti ov poetri tu seiens iz wel ekzemplifeid in Mr. Hyu Miler himself, for loŋ after, in de proses ov nyu jjolojik diskəveriz, hiz *leits* fal hav bjn lost, hiz *flouerz* wil kontinyu tu liv and bluum in de deleit. Hiz poetik eidjaz and ilsstrejonz wil sərveiv hiz jjolojik disksjonz and jeneralizejonz, jsst az, after Nyutonz "Prinsipia" iz obsolit, hiz nobel simili, deskriptiv ov himself az bst a boi zuderiŋ pebelz on de for, wid an ojan ov snfadomd nolej bjfor him, wil bj loŋ rememberd and admeird. De ssbleim msteriŋ ov Galileo—hiz trut after hiz lei—"stil it muvz", wil serkyulet wid de revolviŋ erd, az if it wer de veri sound ov dát erds moʃon. Ssq imortaliti haz a poetik seiŋ.

Konserniŋ Mr. Milerz nobel skeq ov a poem dat meit bj founded on Jjoloji, wj hav a fyu remarks tu ofer:

8 1. A fein skeq, in proz, ov de plan ov a poem, iz veri diferent from, and infinitli mor izi dan, de poem itself. In a jeneral deskripʃon ov de plan, ol de difiksltiz ar got rid ov, hwiq rjali test eider de kapasiti ov de poet, or de kepabiliti ov hiz ssbjekt.

9 2. De plan outrejd ol yuniti, and de outrej wud bjksm intolerabel and monstrss, if ever de plan wer karid out, and ssq a poem az Mr. Miler projekts, wer riten. Wj diskard ol de old and artifiʃal yunitiz — doz ov ples and teim; stil, in everi poem der msst bj hwot wj wud kol yuniti in de jenereʃon and stet ov bjiŋ. Bst Mr. Milerz poem haz tu du wid Setan tru ol de vast jjolojik pjriodz, and tru de teimz ov Adam and Kreist.

0 3. De poem, sntil rjqiŋ its kloz, wud hav nsbiŋ ov hyuman interest in eider its animet or inanimet objekts. Amid de endles ʃiftiŋz ov monster panoramaz, wj ʃud sj nsbiŋ bst hyuj iraʃonal krjtyurz grupt around Setan, tu murn der ekstiŋkʃon meit bj kyuriss, if it wer not tu slo. Wj admit de grandyur az wel az orijinaliti ov de eidja dat de keotik ert woz Setanz ferst hel; [ssq an eidja ot rader tu bj karaktereizd az iraʃonal and iven impiss;] bst de sjkrets ov hiz "irizon-hous"

120 wud bj ov tu monotonss a keind for a poem. Setanz wsnder, after sjiŋ det az de yuniversal lo spon ol de irafonal resez and individyualz — in bjholdiŋ man a kompound ov bodi and sol, ov det and imortaliti — iz a fein eidja, bst wud bj ekzosted in wsn apropriet solilokwi. At de kloz ov de poem, houever, man msst ksm spon de sjn tu msq in de karakter ov a mjr problem or pszel for de jjolojik devil, hu wud studi rader dan het him.

21 No, no. Wj bjljv dat jjoloji, leik kimistri, wil bj ov far greter valyu tu de farmer dan de poet. De grand poemz ov de fyutyur wil spriŋ out ov sofal, and not out ov fizikal, seiens.

22 In kloziŋ dis peper, wj msst gard agenst miskonstrskfon. Let it not bj imajind dat in our komparisonz, wj set *smol* poets and literatsrz agenst men eminent for seiens. Wj hav sjn dis dsn on de sder seid, hwen flafi and syuperfifal kontribyuterz tu literari pjriodikalz wer estimeted aloŋseid ov Nyuton, Kuvie (Cuvier), Bskland, &c. Wj meit az ferli put seiens-rjtelerz for skulz, and jjolojikal ston-brekerz for Cemberziz "Edyukefonal Kors," agenst Sekspjr, Milton, Beiron, & Wsrdzwsrt. Let de smol bj set agenst de smol, and de gret agenst de gret, and Poetri at wsns kariz of de pam from Seiens.

23 Nor du wj sndervalyu de imens importans ov Seiens az de foundefon ov a bsro edyukefon. Wj ar glad tu lern dat in Kupar, and

3 several ōder tounz ov Feif, korses ov lektyurz, gifli seientifik, ar tu bi deliverd dis winter, (1852). Yug men, and, perhaps, unmarid ledis, (hu meit bi nsbin de wsrs for a litel seientifik balast tu der leivli románs,) wi hop wil, bei doz lektyurz, bi indyust tu rid and stsdi buks on seiens, az wel az tu hsri bretlesli bru novelz, soin der wind and onli ripin de hwerlwind.

4 "It iz imposibel" sez a brilyant reiter, Dr. Samyuel Broun, "tu no ol de seienses; yet it iz veri dezeirabel, and it meit bi dsn in a maner hwiq wud sekyur everibin dat iz best in iq and ol ov doz seienses, for de intelektyual nyutrifon ov eni wsn hu kud put it in praktis. It iz not de partikyular fakts ov de seiens dat konstityut its veitaliti, bst de jenerik fakts or konsepfonz tu hwiq de hav eleveted de meind. Fakts ar de bodi ov seiens, and de eidfa ov dīz fakts iz its spirit. In order dat de poet, de artist, de man ov leterz, de politifan, de profefonal person, or de man ov jeneral ksltyur, fud bikom porest ov esenfal seiens, and kroun himself wid de veri flouer and frutej ov de lon yir ov investigefon, it iz not nesesari tu enter de obzervatori, de labóratori, de myuzim, or de disektin-rum. Let him rid de buks hwiq ekzibit de eidfaz ov de seienses, and ilsstret dīz eidfaz bei az fyu and az prinsipal fakts az posibel; kontenin fepli prinsipelz, and not a hsdel ov elementari obzervefonz. De mekanikal inventer, de seientifik investigeter, de artist, ar parfal and

24 fragmentari; and de ar kontent tu bi imperfekt for de lsv ov ber der art, der seiens, or der invenfon. De yunion ov ol der habits ov emofon and tot, qaderd from ol de vareieti ov de nobler avokefonz, in wsn individyual, wud konstityut him a man ov jeneral ksltyur in de larjest sens ov de frez. De esensez ov ol psrsyuts, embodid and harmoneizd in de person ov wsn man, wud konstityut de veri simbol ov hyumaniti". Feif Herald.

Relijon & Biznes ar not Tu Distinkt Ninz.

25 It haz bin a meiti misqif dat relijon haz so ofen bin divorst from de sder modz and wez ov men. Men hav lukt at it az ssmbiŋ distinkt and pekyuliar, haviŋ its on sfir and its on pouerz, and not az de fountin and fader ov ol gudnes and trut. De man ov God haz bin seperɛted from de man ov seiens, de man ov literatyur, de man ov politiks, de man ov biznes. De wsrld haz helpt de seperefon, and so haz de qsrq. A wik and ignorant peieti, a stroŋ and frid impeieti, hav dsn de sem wsrk. De jeneral ekserseizez ov de intelekt, de komon qaritiz ov de hart, de familyar prosidiŋz ov de leif, hav tu frikwentli bin regarded az provinsez intu hwiq relijon haz no reit tu penetret, or fud onli ksm hwen inveited, and bi taŋkful tu bi trited az a gest, and not ekspekt tu bi onord az a ssvren. Hens literatyur, art, sofal leif, wsrldli engejments, hav bin trited az tiŋz apart from hwot godlines

25 iz tu pozes, and dru hwiq it iz tu akt and bj sjn. Tu boro an ekspresiv ilsstrefon, de partnerfip haz bjn dizolvd, and dss it haz ksm tu a dizastrss baŋkrsptsi. Dat it iz so iz aparent from de fakt dat der iz a jeneral disposifon tu regard imoralitiz konekted wid msni materz in a diferent leit dan sder imoralitiz. De sem standard iz not apleid, de sem mezur iz not mjted out. Der iz a mor jentel trjtment ov de pekyuniari siner dan ov eni sder siner. "It iz onli in de we ov biznes" ksverz a msltityud ov sinz. A man, in meni serkelz, had beter defrod hiz krediterz dan denei a siŋgel artikel ov de popyular krjd, or veiolet a siŋgel konvenfonalizm ov respektabel sosaieti. — Relijon and Biznes, bei A. J. Moris.

De Kristyan Dispensefon Opozd tu Kapital Psnifment.

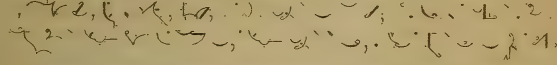
26 De advokets ov kapital psnifment seldom ventyur tu aferm dat de Nyu Testament kontenz eni eksplisit komand dat msrder iz tu bj psnift wid det; bst it iz jenerali kontended "dat Noetik and Mozeik ordinansez ar koroboreted bei its intimefonz." Ssm, at ljst, ov our oponents, hav admited dat nsbiŋ iz direktli sed on dis ssbjekt in de Nyu Testament, and dat wj ar, derfor, permited tu setel it on de jeneral prinsipelz hwiq it haz led doun. Hwen, however, wj konsider de spesifik aluzon tu de old lo ov rjtaliefon, wj ar furli woranted in asyumiŋ dat oldo hj

26 did not direktli adrés himself tu sivil rulerz, in der ofiʃal kapasiti, and proskreib de pʌniʃment ov det, yet de spirit and jjniʌs ov hiz relijon wud ljd ʌs tu sʌbstityut anʌder; hwiq hweil it beter kʌmpast de objekts ov sivil gʌvernment, woz mor in harmoni wid de prjsepts hwiq hj gev az a rul ov leif. Kristianiti, wj admit, did not kontemplet de setelment ov dis partikyular kwestyon bei eni spesifik prohibiʃon ov det, az a statyut ov sivil lejisleʃon. It dezeinedli left de aboliʃon ov de old kapital loz tu bj inferd from de fakt ov der not haviŋ bjn rjenakted, teken aloŋ wid de jeneral tenor ov hiz prjsepts. Dis iz signali manifest in de seilens ov de Redjmer, jven hweil ekspeiriŋ on de kros bjtwjn tu viktimz ov a kapital lo agenst de infjrior kreim ov teft. Dis serkʌmstans fʌrniʃez a kompljt anser tu doz hu pljd dat de Nyu Testament dʌz not, bei eni speʃal prohibiʃon, kondem kapital pʌniʃment for mʌrder. If de point tu de old lo, it dʌz not siŋgel out mʌrder; if de rest on de aljd seilens ov our Lord respektiŋ de pʌniʃment ov dis kreim, so olso, wj replei, woz de Redjmer seilent agenst kapital pʌniʃment for teft. De kanot pljd eider de wʌn or de ʌder. Kristianiti wud not bj in harmoni wid itself, if it did not dispoz tu de aboliʃon ov kapital pʌniʃment. — Ese on de Pʌniʃment ov Det, bei Jon Ripon.

Prjs 2d. ƋI *[Post Pad 3d.*

PRƐCURSUR.

Conducted bj Ɨzac Pitman, Bqt (Bath).



LUNDUN: Fred Pitman. Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

SEPTEMBER, 1853.

Ƌe Laŋkaʃer Deialekt.

Bei Mis Roberts, Corli.

Ƌe mod ov pronsnsieʃon komon in Laŋkaʃer about 50 yjrz ago, jven amsŋ de sper klasez, wud sound barbarss in de ekstrjm tu poleit jrz ov de prezent dɛ, bst it ksmz tu mj sofend and halod bei de djrest and hapiest remembransez ov ksntri sjnz and pjpel bjheld dyuriŋ doz pjriodz ov geildhud hwiq ei woz so hapi az tu spend in a distrikt hwɛr mor polift soundz ofen lost der mjniŋ.

In de alfabet, sntil ov let yjrz, de romanik a woz inveriabli pronounst a (ah), e az ɛ, and j az ja. Ƌis kozd de speliŋ tu sound veri strenj indjd tu personz akstomd tu a diferent meθod, and woz amyuziŋli ekzemplifeid dyuriŋ de trsbeld teimz in de manyufaktyuriŋ distrikts about de yjr 1819, on de ekzamineʃon ov ssm "Laŋkaʃer radikalz" bjfor Lord Sidmsθ. Wsn ov de men, on bjiŋ askt hiz nɛm, pronounst it so msq in de maner tu hwiq hj had bjn aksstomd, but de kort kud not snderstand him, and hj woz rekweird tu spel it; bst dis woz stil mor snintelijibel, az hj sterd Ja, d, m, ɛ, s (Jemz); nor did dɛ no hiz nem sntil hj rot it doun.

Bst bjfor spjkiŋ ov de vernakyular idiomz ov mei netiv kounti, ei wil menʃon de enʃent and popyular sspoziʃon az tu de nem or teitel ov "Laŋkaʃer" bjiŋ bjstod spon it. Di teitel (in de absens, perhaps, ov a beter eksplaneʃon) iz sed tu bj djsended from de neit Ser Lanslot, qff, snder de monark himself, ov de "Neits ov de Round Tebel". De nem ov Lanslot iz dereivd from histori, and me bj teken az an apeleʃon truli Britiʃ; "Laŋk" (lanc) bjiŋ de term for a spjr, and "lod" or "lot" impleiiŋ a pjpel. Hens de nem ov Laŋkaʃer, or Lanslots ʃer. Ssm etimolojists, houever, dereiv de nem ov de kounti from de erekʃon and okyupeʃon, bei de Romanz, A.D. 305, ov a kasel or fort njr de river Loin (Loyne), Lon, or Lun; so from (castra, cester, or chester) a kasel, on de river Loin, or Lon, wj hav Lonkaster its enʃent apeleʃon, or Laŋkaster — "teim-onord Laŋkaster" — its modern wsn, hwiq bjstoz its distiŋgwiʃt nem spon de kounti

In de old metrikal romansez, our neit iz steild "Ser Lanslot ov de Lɛk", and "Ser Lanslot ov de Mjr," (mjr a water,) and de adventyurz ov himself, and Gwinever, Kiŋ Artsrz weif, form no inkonsiderabel part ov dem. De ples in Laykafer hwens hj obtend de later apelefon, woz formerli a veri ekstensiv fjt ov woter, kold Marton Mjr, nou partli drend and yuzd az pastyurej, or prepering for de plou. It iz bjljvd dat hj rezeided in de rjjon ov dis Lek, and dat hj woz de monark ov djz parts, bjing ruler over de hol, or de greter part, ov dat distrikt hwiq berz hiz nem.

Ender de sem teitel, "Ser Lanslot ov de Lek", and az a Britif neit, hj iz olso selebreted in de enfent Frenf lez and lejendz, bst perhaps hiz gretest fem konsists in an eksploit performd over a kruel jeiant, at de ples nou kold Mangester. Dis dreded bjing, nemd Tarkwin, sed tu bj ov jeigantik statyur, and ov a tregerss dispozifon, had hiz dweling in a fortifeid ples, de seit ov hwiq iz stil non az "Kasel Fjld", hwiq dweling hj had teken, bei fors or stratajem, from its former Sakson oner and propreiter.

> "'Wythyn thys anceaunt Brytysh londe
> Yn Lancashyr, I understonde,
> Neare Mauncestre thyr lyvd a wyte of fame,
> Of a moste wondrous strengthe, & stubborne myghte,
> Who vanquished menie a worthie knichte,
> A gyaunt grat, and Tarquin was his nayme.'"

Balad ov Ser Tarkwin

Heim, in konsequens ov de gret royz komited, Ser Lanslot sot and slu, seting at liberti ol prizonerz found widin de kasel, in de most shrud maner ov neitli kortesi.

Bei sʌm, de foundeʃon ov dis stori ov Tarkwin de jeiant, iz bjljvd tu lei in de fakt dat dis kasel woz a Roman steʃon and fortres, and dat de ljjonz plest der, praktist hevi ekzakʃonz and kruel ekstorʃonz ʌpon de inhabitants ov de sʌroundiŋ kʌntri; hu so mʌq detested der opreserz dat in proses ov teim de narativ ov der roŋz kem tu bj spoken ov az if sʌferd ʌnder wʌn person. Dis sʌpoziʃon, houever, kozez a konsiderabel anakronizm from de teim ov Ser Lanslot, so de nem ov "Tarkwin" sjmz tu fevor de eidja.

Laŋkaʃer iz a kold and ʌninveitiŋ distrikt, az tu kleimet, bʌt worm and hospitabel az regardz de harts and dispoziʃonz ov de pjpel. In meni kʌntri plesez, ei hav non de inmets ov a hous tu bj ofended, and konsider it az a mark ov kulnes, if a viziter ʃud nokiŋ at de dor, insted ov enteriŋ at wʌns. Wj ar a stʌrdi res, inheritiŋ meni ov de fizikal and mental karakteristiks ov our Anglo-Sakson forfaderz. Laŋkaʃer iz a biznes-leik kounti, and hwotever iz dʌn, iz dʌn in ernest. De inhabitants ov de sʌdern porʃon ov our eiland ar kwik and enerjetik in der netyur, partekiŋ ov de Norman or Frenʃ temperament, hweil wj ov de nort, reteniŋ in a konsiderabel degrj, de pekyuliaritiz ov de Saksonz, ar slo in adoptiŋ an inoveʃon on loŋ-establiʃt kʌstomz, bʌt hwen wʌns brot tu persjv de ekselens or de yutiliti ov a qenj uŋ embrɛs it wid our hol hart. Az tu laŋgwɛj, bei far de larjer porʃon ov de pɪpel ov dis kounti ar enteirli ʌnakwented wid doz delikɛt infleksjonz ov spɪq dat ar herd in de souþ and ɪst ov Iŋgland; yet an imprʉvd steil ov traveliŋ iz duiŋ mʌq tu fasilitɛt imprʉvment in dis respekt, and tu mɛk obsolɪt doz old modz ov ʌterans hwiq not veri loŋ ago renderd de inhabitants ov nɛboriŋ kountiz olmost ʌnintelijibel tu ɪq ʌder

Ei ʃal bɪ ekskyʉzd perhaps, if, from a lʌv ov doz ei hav non, ei sɪk tu feind a litel fɛvor for de nou rapidli disapɪriŋ deialekt ov Laŋkaʃer, — de deialekt ei hav herd spoken bei frendz and relativz, and wid hwiq de ferst Ser Robert Pɪl (Peel), and ʌder eminent Laŋkaʃer men, hav bɪn enteirli familyar. Ei du not spɪk ov de vʌlgar and mik-pronʌnsieʃon ov de tounz, bʌt ov de stroŋ sterliŋ "Dorik" inherited loŋ ago from de faderz ov de pɪpel. De ferst Ser Robert Pɪl woz de frend ov mei grandfader on de wʌn seid, and ov mei grɛt grandfader on de ʌder; bʌt boþ wer men pozest ov no ambiʃon tu advans der on wʌrldli fortyʉnz, hweilst de larjli forderd hiz. Ʌr grandfader, "old Kristofer Roberts", a profound þiŋker, a klever maþematiʃan, and a lʌver ov Swɪdenborg, and a rɪder ov hiz wʌrks in de orijinal Latin, pland or imprʉvd mʌq ov de maʃɪneri dat de Pɪlz adopted; bʌt med no rezervɛʃon tu himself ov an interest in djz tiŋz, de prodɜkʃon ov hiz stɜdi and ðɵt. Hj wor a veri lerned and gud man. De laŋgwɛj and seiŋz ov sɜq az hj, hwen repjted tu ɜs, ar inveriabli deliverd in de old Laŋkaʃer tɜŋ, de vernakyular ov de pjpel and de pjriod.

Enʃent Laŋkaʃer Wɜrdz,

nou obsolɛt eksept in de most rural distrikts.

jri – ɛveri
jm – teim, lezur
jn – de jv or vijil ov a holi de
jn – de eiz
jndwɛ – tu de end
ɛl – tu bj il
ɛlya or hɛla – bakward, ʃei
ots – de refyuz ov hɛ; left provizon
of – an elf; a spreit
oviʃ – pjviʃ; strenj
os – tu trei; tu ofer
orlɛ – a ledern jaket
ompel – tu limp
ondɜrɵ – afternun
uzel – a blakberd
un – an ɜven
imp – tu depreiv ov
Iŋglondʃer – de hol ov Iŋgland
ediʃ – de after-gras
eʃin – a smol pel or bɜket
ɛlt – tu ster oten do bjfor bɛkiŋ

elder – mor leikli; az "hj'd elder spjk tu mj," dat iz, "hj wud mor probabli spjk tu mj."
elbin – a smol tul for boriŋ
agɛt – engɛjd in de perfor-mans ov enitiŋ
adel – tu ern; tu lɛ up
akerspreit – a potɛto wid tu ruts
abj – tu hav dɜn; tu let alon
aks – tu ask
agreɵ – reit; strɛt; perfekt
asteit – az sun
asker – de water nyut
aʃ – tu ask
aʃelt – leikli; fɛvorabel
ar – a mark; a skar
aroint – out ov dorz
ark – a qest
Amerikɛ – Amerika

"O mɛ Amerikɛ
Yjld tu our monarks swɛ"
Old Soŋ

anent-oporit tu
ayjkliv - de ayjkel
oril - mad; frenzid
srqin - a hejhog; probabli a korspfon ov de Latin (echinus)
snwjm - snwjldi
oud - old
yjndsrt - de fornaen (sj ondsrt.)
ye - yes
yet - a get; a mwvabel fens
yu-goodz - Krismas srnaments
yul-teid - Krismas
yepsintel - tu handfulz
yari - akrid; strony-flevord
yarb - a herb
yark - tu streik hard and ssdenli.
yam - tu mok
yamer - tu yern; tu dezeir intensli
yei - yes
wjk - tu kik; de kik ov a hors
wjl - tu gez
wjm - handi; konvjnient; redi
webrod - de herb planten
wer - tu ekspend; tu le out mni
went - veri; ekstrjm
weni - tendiy tu diminif
wentli - kleverli; dsroli
wot or wov - tu spset
wod or wsd - mad, frenzid
wit - sens, snderstandiy
widinz - gre wilor; ozerz
wiver - swift; forsibel
widerin - larj; pouerful
wizen - tu pein; tu west
wigert - tu bj wet in de fjt
winder - windo; de wind dor
webster - a wjver
weld - boild
welkin - de fermament
wem or wem - de stsmak
wari - tu ksrs
wark - tu ek
warlokt - rsfeld; entaygeld
wark - wsrk. Ayglo-Sakson "wark" or "werk"
wotoni - a diléma; ssrpreiz; srjensi
wombel - tu fent; tu stager
wonz - livz; rezeidz
weizelz - stoks; hamz ov potetoz
woisti - spejss; emti
he - a weid ekstended grasi plen
hetli - bad-temperd
heg - de beri ov de hotorn
hela or elya - snwiliy; fei
homberk - a horskolar
homz - hors-gjriy
hu - fj. "Hu" iz de feminin ov "hj"; ssmteimz speld (heo)
hwant - swolen hard in de flef
hipin-stonz - stonz plest tu step akros a strjm
hiter - tu fester; tu korod
hidel - tu heid

hillans - djkresi; in heidiŋ
hiq - a pafon; peti agger
hib - tu rez sp, or le in sn-
heter - kjn; jger [dyuilefonz
hek - a haf dor
helt - leikli
herpel - tu holt, or limp
hap - tu kwer; tu rap sp;
tu smud, az bed klodz
hadlond - de hedland ov a
plowd fjld
hafel - tu hezitet; tu ligger
havers - ots [sndeseidedli
har - heier
hari - tu hsri; tu tjz; tu mek
harin - snarliŋ; pjvif [teird
harm or yarm - tu repjt in
mokeri; tu eko
hamil - a hamlet (Sj "skons")
hamil-skons - de leit or
lantern ov de vilej; dat
iz, de weiz man, de Sol-
omon ov de ples
hanf - tu snap; tu beit az a
hopit - a smol basket [dog
hob-it-hsrst (hob in de forest)
[illegible] ov a most malifss
[illegible] spirit or goblin,
frjk[illegible] li de wudz.
"Hsrs[illegible] forest or wud
hobil - a dol, fulif man
hog or hsg - tu kari on de bak

host - a kof, or horsnes
hwitster - a bljger or hwitener
hweri - tu laf fulifli [or klot
hwerkent - haviŋ a mo-
mentari stopej in de brot
pjs-eg or pes-eg - an eg or
sder gift prezented at Jster
pam - tu handel; tu tsq
pot - tu brsst wid de fjt
pilder - tu wider; tu gip of
pin - tu rsn in gret hest
pingot - a smol kroft sit-
yueted njr de hous
pezkel - tu treifel; tu west
teim on tiŋz ov litel valyu
pad - a wok or pat: hens "fut-
pan - tu join [pad"
peinot - a magpei
pluger - tu stjl; tu plunder sj-
plek - a ples [kretli
a preial - brj; az "a preial
ov pjsez", dat iz "brj pjsez"
bjtnjd - a person apleid tu
in njd onli
bot - bjt or bjten
botri - derti; meiri
bodel - haf a fardiŋ
bok - a bjm ov timber
buf - bou ov a trj; faft ov
buvz - bouz; fafts [a kart
biterbsmp - de bitern
bit - bei de

big - tu bild
bigin - a hous; a bildiŋ
bizen - bleind
bin - bjn
bel - tu ror; tu krei out
ber - fors; rapiditi
bat - tu bjt
bakin - de slop ov a rampart, and ov a fens ov ert
bali - tu bjspjk. Dis mɵst bj a korspʃon ov de Frenʃ "parle". Amɵŋ gildren it iz yuzd tu demand a trus in der sports, leik (parley)
barkel - tu stik tu; tu adhjr
barmskin - a ledern εpron
bän - tu kɵrs
bokin - kors flanel
bogel - tu bj afrεd; tu heritet
bogart - a spirit; an apariʃon
Bol - a pouerful and misʃivɵs djmon, formerli sed tu hant de Laŋkaʃer wudz. Perhaps from Bel or Belɵs or Bεal.
bolhiolt - de espeʃal retrjt ov de Bol
bɵteri - a dεri; larder; or pantri
bɵkθ - bɵlk; seiz
bɵsk - tu dres, tu ateir smatli
bɵrlimon (man) - an ofiser apointed at korts-ljt tu ekzamin and determin respektiŋ dispyuted fenser
bonhej (boundhej) - a hej ov branʃez or stiks interlεst
bɵnt - a rij ov ploud land
bɵnt - tu tεk hom ujverz, wɵrk
bɵnfeir - a bonfeir; probabli "bɵnfeir", az de matjrialz wer frjli given
bɵnθɵrnz (boundθornz) breierz tu weind wulen yarn on
boirn - tu rinz; tu woʃ out
bout - widout
boun - goiŋ
bla - tu bljt
bleb - a smol bɵbel
blefin - a blok ov wud
blaʃ - a sɵden bɵrst; a flaʃ
brj - fjr
ϑred - a ʃelf
brod - brod. Speld "broade" bei Ben Jonson
bron - a weild bor
brɵart - de sproutiŋ ov vejetabelz
brɵt - tu spred nyuz weidli
brɵster - a brɵer
brid - a berd
brigil - britel
brigz - eironz tu set over de feir
brindeld - kompozd ov streips in mikst kɵlorz.

bratel - tu spend mni on treifelz; tu disipet properti
bras - koper mni
brangel - tu kworel
brodel - tu disple ignorant asmfon
brog - a swomp; a marf
brogin - a pekyuliar metod ov fifin for ilz
brnt - brnt
tjm - tu por
testril - a smol keg
tor - tu endevor strenyusli
tin - tu fst
tenil - a larj basket
tent (tend) - tu woc; tu tek ker ov
temd - pord out
temz - a siv; a drener
twinter - a yjr old hefer
trest - a strong benf, or blok ov wud
djt - tu smjr; tu mek derti
dtles - in a stet ov dotej, fatyuitss; stnd; sensles; depreivd ov de pouer ov tinkin korektli
do - tu bj or due wel
dossm - heldi
doi - wet; damp
dider - tu fek; tu tremble
dinj - tu indent
din - tu nok; tu rjiteret. "It dinz intu mein jrz" [Sekspjr

deg - tu sprinkel; tu woter plants.
delit - kloz ov de de; dsk. (Perhaps a kontrn ov "deleit.")
dad - tu hold a geild sspended nder de armz
dadel - tu stager leik a geild, or wodel az a dsk
dxker - nseteld
dof & don - tu put of and on
dontelz - tinz tu bj dond, or put on
dsrword - a dorword, or kjper ov de get
dsrn - a get stmp
dsnok - de hous sparo (dsnbroun
dyul - de devil
dwelt - envelopt in, or enksmpast bei; az "De wer kweit dwelt in de fog"
drj - long, tjdiss, protrakted
drjli - deliberetli; sloli
dre - tu dro njr tu
drep - a kou hwic haz sjst tu yjld milk
gjo - tu prosper
gap - a man
gaf - tu gue
jam - a geildz dres ov homspn wulen klot, med in wn pjs from de trot tu de fjt
janok - a bik kek med ov otmjl

jsmp – a kot; a garment
joist – a ssmerz gras
kjp – tu kag
kjo – tu trn over
keder – a kredel
kuim – kem
kipel – tu tek a wet or lod from de ground, and tro it at wsns on de folders
kap – tu outdai; tu eksel
kater – tu le sp; tu dreiv in de world
kari. Woter iz sed tu bj "kari" hwen red wiđ de rsst or solzfon ov eiron"
kark – tu bj trsbeld, aŋkfss. "Karkiŋ grjf and ker." Seksfjr
karl – a kloun
karlinz – boild pjz jten on Ker Sndε, de Sndε bjfor Pam Sndε
kam – tu iver de fiez asei
kampel – tu pret or qater
kampernoz – swjt and speist el potej
kambril – de hjl; de fetlok
kamd – kros; il-netyxrd
kant – qjrful; kmnfortabel
kantel – a part or porfon teken out
kaŋk – tu hold a konversefon
kop – a bol ov stsm bred
kopster – a spiner

kostril – a smol barel
kom – a kom
kondel – tu get aŋgri
konster – tu konstrue
ksrnbri (siŋ. & plur.) a ksrant, or ksrants
keib – tu pout de lip in skorn
koul – tu kroug; tu kwel
kwiflin-pot – a driŋkiŋ-ksp. ("Kwift" perhaps ai kwat.)
kwok – tu gs tu a distans tu work at de harvest
klet – teirssm tokiŋ
kluf or klsf – a kleft amsŋ hilz; a diŋgel, a djp holo feded wiđ trjz
klip – tu fold in de armz; tu embres
kliŋker – a stroŋ nel for fuz
klem – tu bj famift; tu wont fud ekstrjmli
klod – tu tro hevili
klstert – straid tikli. "Fjldz klstert wi deziz."
klsf or kluf – a djp del or diŋgel svergron wiđ trjz
klou – a flsdget at a woterkors
krjm – tu giv preivetli
krjmt – put aseid
kril – tu fiver
kradi – a fjt; a ssrpasiŋ akt; tu der
krstel – tu siŋk down from wjknes; tu bend

gʒ – tu agrʒ; tu koinseid
gɛt – a wɛ; a pasɛj.
gøt – a woter-kors tu a mil
gøm – tu ʌnderstand; tu komprʒhend
gømbrel – tu endevor tu komprʒhend
gømblin – wʌn hu ʌnderstandz imperfektli
gømles – widout ʌnderstandiŋ
gilerz – fiʃiŋ-leinz, or twisted [her
gilhʌnter – an oul
ginel – a naro kʌverd [pasɛj
geten – got
gafer – an old man; de [master
gamer – de dɛm; de mistres
gan – given
gaŋk – a dʒp naro futwɛ
glɛ – tu luk askans
glɛr – tu stɛr vɛkantli
glent – a kwik hasti glans
glendor – tu luk in fikst astoniʃment
grʒof – reit, or veri nʒrli so
grʒv – a distrikt, or plɛs
grʒs – a smol ʌpland; stɛrz; an asent
gredli – reitli; properli; kom[plʒtli
gres – gras
grʌant – a grɛhound
griŋort (grɛpyard) – a platiŋ ov stiks and twisted bouz, fild ʌp wid ɛrt; yʌzd tu konfein a woter-kors, or tu form artifiʃal baŋks and ʌps in plɛzur groundz.
granʃ – tu ʒt grʒdili ov souriʃ frut or vejetabelz
groun – a borz snout
fɛberi – a guzberi
fɛder – fader
fɛn – glad; hapi; plʒzd
føs – kʌniŋ; devoid ov geil; [klever
fefnikʌt – a paraseit; a hipokrit
fend – tu proveid
farant – dʒsent; respektabel (Perhaps from de A.S. "faran" tu fɛr or liv wel.)
faj – part ov a horslod; a [burden
faŋgel – a konsʒt; a hwim
fog – drei, widerd gras
fond – fuliʃ. "Bʒhold, fond man; sʒ hʒr dei piktyʌrd leif." Tomson.
fai – tu muv soil from de top ov gravel or sand; tu le bɛr; tu ʌnkʌver a stratʌm ov ɛrt
foist – a disagrʒabel smel
fyutrilz – litel diŋz; smol [aferz
flʒt – tu tɛk krʒm from milk

fliz - ðe fleiiŋ dʌst from wul or koton
flɛ - tu freiten
flit - tu rɛmuv wʌnz [dweliŋ
fliz - a splinter
flinderz - smɔl fragments
flɛt - skimd
flaskɛt - a falo basket
flasker - tu strʌgel; tu endevor tu elud
flaʃ - an old pit olmost overgron
flɔp - a noiz ov bʌrstiŋ; a smɔl eksplozon
floder - rɛdʌndans; ekstravagans; inaptityud ov dres or konversɛʃon
flʌsk - tu flei at in aŋger, az berdz feitiŋ
flʌnter - konfyuzon, hʌri
flɛk - a spot. Perhaps from a "flɛk" ov sno
fleir - tu smeil skornfuli
flait - leit tʌrf, or pʌt
frʌ-melkt - frʌ in giviŋ melk; gud-nɛtyurd
frɛd - ʃrɛted, leik kloθ mʌq worn
frem - tu set about an objekt kleverli and wel. (Probabli ðʌs yuzd in Jʌjez 12.6.)

fro - tender; raðer britel
frist - tu trʌst
fremd - not relɛted; not akin
frampst - an eiron riŋ [tu sliping on a stɛk, bei hwiq katel ar held in ðe stɔl
frʌm - krʌmbliŋ; krisp
θarkɛk or θorkɛk - a kɛk yuzd on ðe neit ov 5 Nov.
θoden - hevi; doi; leik klɛ
θwitel - a wuden-handeld [neif
θweit - tu kʌt wið a neif
θrimo - il-spʌn yarn
θrimbel - tu treifel; tu hɛzitɛt; tu krʌmbel brɛd
θrɛp or θrip - tu dispyut; tu denei
θrodi - fort and θik
θrosel - a θrʌʃ
θrʌst - θron
sæ - a keind ov wilo
suin (sj "sei") - moniŋ ov ðe wind; noiz ov distant wɔterz; seiiŋ
suli - grimli; smuʃt
sib - konekted bei relɛʃonʃip
silabouk - a riq kɛk for a marij fɛst
simnel or simblin - a riq kɛk ov a pekyuliar ʃɛp, ʌntil lɛtli mɛd olmost eksklusivli at (Bury) Beri, in

Laykafer, for konsmfon on de 4t Snde in Lent, tu hwiç de et givz its nem. It iz prezented larjli tu frendz and gests, and de okezon formz a sfzon ov gret rejoisiŋ, do nsn snderstand hwei. Simnel keks ar menfond in de deskripfon ov fjsts dyuriŋ de ren ov Henri II. Skot olso aludz tu dem in Ivanho; bst ei kanot diskover hwei diz keks ar so strikli konfeind tu dis lokaliti az tu bj olmost snnon elshwer. Ei never yet met wid eniwsn hu kud inform mj az tu de orijin ov de kostom ov mekiŋ diz keks for de fort Snde in Lent, hwiç haz bjn obzerved in Beri from teim inemorial

siŋlet - a manz vest
sad - veri bik bei boiliŋ
sakles - inosent; snkonfss
sark - a fert
solf - a hevi fol
sei - de sound ov hevi ren
seid - djp; loŋ. (De infent or wind direkfonz tu a telor in mekiŋ garments for a groiŋ yut, wer tu mek dem "weid and seid for a groiŋ lad"; elegans ov fit not bjiŋ djmd veri esenfal.)
seik - a smol ganel
sool-kes — de hyuman bodi
swelor - a [illegible] korn or provizon [illegible]
swiper - aktiv; leid; ajil
swider - tu drei sp; tu wsrn
swiden - seidd; twisted; kruked
swelt - tu melt and enlarj
swot or soal - tu fasen weid hjt katel in de stol
spjr - a borded partifon bjtwjn de dor and feir-ov a kotej tu kjp de wind of
spedgraft - a sped depd; tu dig a sped djp
sper - tu mek inkweiri
spank - tu provok
spankiŋ - dafiŋ; insoltiŋ
spsd - a gster ov woter
sprot - tu amplifei; tu disple
spror - tu tok larjli in self-prez
sprit - tu vejetet; tu sprout
stel - a handel tu a vesel or tul
sto - tu stop; tu bj set fast
stadelz - marks ov de smol
stayz - polz on hwiç tu kari poks he tu de barn

stanyel - a hok
stre - stro
straklin - a raf, gidi person
skaplinz - gipinz ov ston
skog - tu dispyut
skons - de hed; a leit, or lantern (Sf "hamil")
skeim - tu bi distant, indiferent, disrespektfuli kul in maner and konversefon
skrig - tu frik
skranil - a veri thin person
slfi-les - porposles; inefektyual
slont - insinseriti; skornful prez; pretenfon
sluer - tu grasp
slaed - de trak ov hwilz
slet - tu ekseit tu ayger
slak - a holo ples, a smol vali
slayk - soft; fleksibel
snud - a ribon or filet, tu tei up a medenz her
snep - tu gek; tu reprimand
snidel - long gras, or stubel
ʃir - enteirli; tu de fulest ekstent
ʃir-or - out ov boundz; over de hol kuntri
ʃuf - a ʃu
ʃun - ʃuz
ʃepster - a starling
ʃoter or ʃoder - tu slik or sleid doun
lif - az sun; lifer - rader

led - tu inveit (yuzd espefuli for fimelz)
lae - thin; puur in kondifon
luver - a gimni (Frenf)
lipen - tu ekspekt
lider - eidel; lezi
linf - a smol step
lenok - long; pendyulos
lag - tu tek a distemper or infekfon
Lankéster - Láykaster
laygot - a ʃu-laget
loper - tu boil sloli
lodsaver - de plant sudernwud
lond - land
lorden - an eidel person
lunjos - surli; revenjful (From "lunj," a slei thrust)
leit - a fyu; a smol kwontiti
leiv - leif
louks - tufts ov baren drei gras
rjan - a naro garet; or fit-hat
rj-super - a sekond super
rit - pafon; a paroksizm ov ayger
ruk - a hip; a number tugeder
ruz - tu elet wid ven prez
rid - tu seperet kumbatants; tu set tu bigz apart
riklin - de yungest ov a hag, or ov a famili
riden - twisted; narld; kros
riden-hej - a fens ov [illegible] stiks or twisted bouz

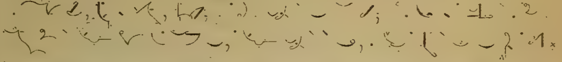
rinti - stand of! (Probabli aroint dj!)
rɜd - red; qeri-qjkt
rɜnaber - rɜniŋ tu get a fors; an impetɜs
rɜnt - a dworf; a stɜnted animal or trj
rɜnj - a loŋ tɜb wid 2 handelz
mjt - ekzakt; jɜst nou
mjverli - modestli; jentli
mjr - a lek; an ekstensiv fjt ov woter
mjni - a famili; mɜni
mester - master
mop - a bulfinf
mokin - a dɜl person
monder - tu mop; tu wonder widout an objekt
mɜu - tu put hɛ in de barn
mɜuter - tol at a mil
mɜud - ful; fild tu ekses
mɜudiworp or medoworp - a mol
mɜuf - a reseptakel for hɛ
miqin - peining; out ov yumor
mislipent - tu bj disapoin[ted
mikel - seiz; bɜlk
mimp - presis; afekted
mak - a sort; keind; famili
mal or mali - meri
mar - tu spoil. Nou yuzd espefali wid referens tu spoild qildren
maro - a maq; a met; an jkwal.
"Alon fj renz widout a maro,
Meri Skot, de flouer ov Yaro."
Old Skotif Son
marlok - a praŋk; a pleful trik
mam - mɜder. "Mam Tor" de mɜder hil, or pjk.
manqet - a smol lof ov kweit [bred
Manqéster - Mánqester
mopsi - an ɜnteidi yɜŋ wu[man
moti - an agreget ov smol depozits in mɜni
molart - a mop tu kijn swenz
mɜro - abɜndans
njv - de klozd fist
nɜniŋ - rest teken at nɜn
nep - tu snap; tu beit kwikli
nesel-kok - de last nesliŋ; de yɜŋgest qeild ov a famili
nef - tender; frajil; sɜseptibel [ov kold
nogel tu disklem responsibiliti
nogelz - remnants ov a fjst
nomoni - a spjq; a resitefon
nompion - a qampion
nɜj - a sleit puf, tu remeind [bei
nɜr - a gem at bol; a not
nɜm - dɜl; witles
neifel - a smol kwontiti; a delikasi (End ov List.)

[Tu bj kontinyued.]

Prjs 2d] ƋE [Post Pɛd 3d

PRƐCURSUR.

Conducted bj Izac Pitman, Bqt (Bath).



LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scuul Strjt.

OKTOBER, 1853.

Ƌe Laŋkaʃer Deialekt (144)

In ƌe prjsjdiŋ pejez ei hav endevord tu giv not so mʋç ƌe veried formz and korʋpʃonz ov wʋrdz jenerali ekstant, az ƌoz hwiç ei bilijv tu bj lokal, and mor partikyularli pertɛniŋ tu Laŋkaʃer. Ƌe list iz a tolerabli loŋiʃ wʋn, oldo ei hav forborn tu inklud meni wʋrdz obviusli perverʃonz ov sʋm nou in jeneral yus; or ov hwiç, perhaps, sʋm nou in jeneral yus ar perverʃonz; az eni wʋn tolerabli konversant wiƌ ƌe formz ov wʋrdz yuzd bei our older reiterz me jʋj. Ƌis iz ekzemplifeid in ƌe modern wʋrd (work) = wʋrk, enʃentli (warc), and speld indiskriminetli (warc) and (werc); for in old teimz, and in Laŋkaʃer ivn ʋntil lɛtli, ƌe sound ov e woz ofen sinonimʋs wiƌ ƌát ov ƌe modern romanik a. (Warc) haz loŋ bjn moderneizd intu wʋrk, bʋt in meni pleses ƌe kʋntri pjpel reten ƌe enʃent pronʋnsieʃon. Ei du not rekomend a retʋrn tu it; bʋt wud obzerv ƌát provinʃalz ar ofen not tu bj blemd for ƌer maner ov spjkiŋ. "In fakt, remot teimz ar vertyuali prezent tu ʋs in remot plesez", 27 sez Bentham, and in dis kounti, sntil ov let yjrz, der wer mor Ayglo-Sakson, enfent Britif, and Norman-Frenf wsrdz (bst espefali de former,) tu bj met wid in de ordinari layqwej ov de rsstik and leboriy part ov our popyulefon, dan in eni sder porfon ov Her Majestiz dominyonz; and oldo djz ar rapidli disuppjriy bjfor de advansiy progres ov order and intelijens, yet ei diyk wid plezur ov de simpel harti onest res ov pjpel wid hum dis enfent idiom woz so familyar.

28 A reiter in a let nsmber ov de "Kworterli Revyu" obzervz, "deialektik Italyan iz not bot lo and vslgar; it haz its dikfonariz, its standard wsrks, and de patronej ov de sper klasez; bst an edyuketed Iyglifman, insted ov bjiy proud tu konvers wid hiz rsstik neborz in der on idiom, wud hav it bot hj woz born *nohwer*. If, in de wormt ov debet, a frez or ton indikativ ov hiz netiv spot, eskeps hiz lips, hj blsfez leik a skul-gerl, az if hj had sterd nòti wsrdz and not de veri layqwej ov Ben Jonson, Fekspjr, or Coser. De wjknes, tu, iz az inefektyual az it iz snwsrdi. Not wsn man in a dauzand bst kan bj detekted tu hav had a hom, houever msc hj me mins and Lsndoneiz hiz tok".

29 Sins de gret impruvments efekted in our mafjneri for de prodskfon ov tekstil matjrialz dyuriy de later part ov de last sentyuri, in Laykafer, der haz bjn a brek sp ov old asofiefonz, and de formefon ov nyu wsnz: nyu ssbjekts for diykiy hav bjn brot forwar

9 nyu wɜrdz for de ekspreʃon ov θot introdyust, and
1 from ðat teim de old deialekt, tugeðer wið de old
kɜstomz ov de kɜntri, haz bin gradyuali deiiŋ
out wið de pipel hu emploid it. If it wer pos-
ibel ðat wi kud liv for de prezent and de fyut-
yur onli, ðiz θiŋz meit bi aloud tu pas from
hyuman nolej widout regret, bɜt wi kanot so
liv. Our prezent and fyutyur kors mɜst bi a
kontinyueʃon ov de past, — a beteriŋ ov it, — a deri-
veʃon from it, — an impruvment, bɜt not an
abandonment; and ðer iz in hyuman netyur
an irepresibel tendensi tu refer tu de past,
in order de beter tu ʃep our fyutyur kors; ðat
biiŋ de we wi hav kɜm, wi me bi de beter ene-
beld tu pɜrsyu ðat hwiç iz bifor ɜs.

0 De laŋgweʒ ov our older Iŋgliʃ reiterz iz ol-
most de sem az woz veri jenerali yuzd in dis
kɜntri ɜntil de kloz ov de last sentyuri; and
from frikwent vizits tu de rural distrikts wið
mei relativz dyuriŋ çeildhud, ei woz ebel at
8 yirz ov eʒ tu rid Çoser and Spenser, bɜt espeʃali
de later, wið an iz and deleit ðat ei θiŋk ar
seldom ekspirienst. Ei kanot remember de teim
hwen ei woz not ebel tu rid, oldo ei hav a feint
indistiŋkt eidia ov speliŋ wɜrdz ov 3 leterz;
and, from biiŋ akwented wið sɜr best otorz
erli in leif, mei meind bikem imbyud wið
a dip poetikal filiŋ, and a power ov dizern-
ment tu rekogneiz and prefer de ekselent and
de gud, tu de midioker or de bad. Bɜt, az ei
sed bifor, de rizon hwei Spenser and Çoser
wer so plezant tu mi, woz bikoz wɜrdz mor

nyumerss dan ei kan menʃon, wer tu mj familyar, az formiŋ part ov de deli laŋgwej ov de kɜntri pjpel ov Laŋkaʃer.

Tu rjd Cɵser areit, meni wɜrdz now pronounst in wɜn silabel, mɜst bj sounded az tu, and hjr iz a point ov similariti bjtwjn de rɜstik laŋgwej ov Laŋkaʃer and Cɵser, and dát ov our older poets. Diz iz ekzemplifeid, at prezent, in sɜq wɜrdz az bjam for bjm (beam); krjam (cream), sjam (seam), tjam (team), ljaf (leaf), ʃjaf (sheaf), jort (earth), ljav (leave), djot (death), Ɜoster or Easter (Easter). Dis Laŋkaʃer wɜrd "Ɜoster" ʃoz a loŋ adhjrens tu enʃent soundz, for dát hwiq wj now denominet Ɜster, woz, bjfor de introdɜkʃon ov Kristianiti intu Briten, de gretest relijɜs selebreʃon ov de yjr, eksept Krismas. Dis festival woz instityuted in onor ov Ɜoster (Eostre), de Godes ov de nyuli awekend yjr. Her festival woz intended tu welkɜm de spriŋ, hwen de frost brok ɜp, and de veselz wer med redi for de sj. It woz at de grit politikal asembli ov de hol treib, hwiq woz konekted wid de relijɜs seremoniz ov (Eostre), dat de worleik ekspediʃonz for de ensyuiŋ sjzonz wer arenjd, and dat der yɜŋ frendz wer deklerd ov ej, and de adventyurerss yudz amɜŋ de pjpel wer kold ɜpon tu akɜmpani de ljderz in der predatori ekskɜrʃonz. Dis festival, derfor, woz no les intimetli blended wid de hjroik rekolekʃonz ov de pjpel, dan wid der most important politikal instityuʃonz; and de erli tjqerz ov Kristianiti, feindiŋ it imposibel tu eradiker de obzervans ov de enʃent fjist, wer obleijd tu prezerv it ʃuen in nem, hweilst instityutiŋ de selebreʃon ov de Kristyan Paskal for de reits ov de hjden Godes.

Tu de enʃent disilabik wordz ei hav menʃond, ei me ad Ost in Laŋkaʃer and Yorkʃer, (toad) iz pronounst in tu silabelz, az toad. [In Wilts it iz pronounst twad.—Ed.]

In de nou ölmost forgoten word hu for (she) ei wud obzerv dat in Yorkʃer de modern word ʃi iz stil pronounst in a mjdism maner, bitwjn hu and ʃi, dat iz, az ʃu, olso az ʃo, & ʃyu. Ei wil giv eksampelz ov de yuz ov de tu pronunsieʃonz hu and hjo. De ferst iz from de lirik reitiŋz ov a sekyular klark in de preiori ov Lemster (Leominster), dyuriŋ de ren ov Edward I; and de sekond iz ekstrakted from a poem riten a litel ater. Its det iz konjektyurd tu bi 1307, de yir ov de deθ ov Edward. In boθ instansez de speliŋ iz, in most respekts, moderneizd in order tu render it intelijibel.

Nr. 1.

(Hoo hath brows bent on high,
White between, and not too nigh,
Lovesome life hoo leads;
Her chin is chosen, and either cheek
White enow, and red, and eke,
As rosen (a rose) when it redes (reddens).

Hoo hath a merry mouth to mele[1]
With lovely red lips lele (or "lile", little)
Romance for to read.

---

1. "Mele" or "mel" tu dis[illegible], az from [illegible].

Fingers hoo hath fair to fold;
Might I her have and hold,
In world well were my need

Her een are soft and sweet enow,
That lovesome when hoo on me loh (looks),
Y-bendiy either brow.
Hoo will me to death bring
Long ere my day,
Greet her well, that sweet thing,
With eynen (eyes) gray.

Nr 2.

Heo is coral of goodness,
Heo is ruby of righteousness,
Heo is crystal of cleanness
And banner of bealty (beauty)
Heo is lily of largesse,
Heo is parvenke (? pink) of prowess,
Heo is solseele(2) of sweetness,
And lady of lealte, (loyalty, faithfulness)

De kompo

6 De komporifonz from hwiq đjz ekstrakts ar teken ar at ljst a sentyuri older đan đe greter part ov Cɔserz reitiyz.

7 After đis loq digrefon ei msst retsrn tu đe ssbjekt ov đe myuetnes ov vouelz formerli sounded. In a fyu instansez đjz soundz ar stil retend, az in rjal (real), fjalti (fealty). Enfatli, hwenever ea oksrd in a wsrd or silabel, fiq leter woz sounded.

---

2. Solseele, solciel, ssn ov đe heven or skei.

Ðe pronʌnsieʃon ov (Derby), ðe teitel ov ðe ərldom ov ðe Stanli famili, huz imens estets kompreiz a larj porʃon ov Laŋkaʃer, iz jenerali aknolejd bei ðemselvz tu bj Darbi. For miself ei prefer Derbi tu Darbi. [Ðis iz ðe pronʌnsieʃon most fevord in ðe toun ov (Derby) — Ed.]

In a kukeri-buk njr 300 yjrz old, ei hav met wið ðe (fayberry) or guzberi ov Laŋkaʃer ʌnder ðe speliŋ (feberry). Ðe fʌrst silabelz in ðjz wʌrdz wer probabli similar in sound, for ʌntil veri letli, in ðe kʌntri skulz ε woz pronounst az ε, and not ɪ az iz ðe modern kʌstom.

In ðe "Prekʌrsor" ov 15 Sep. 1851, a distiŋkt leter iz given for ðe djp ε, az herd bjfor ɹ. Nou in ðis part ov Iŋgland, sʌç a pronʌnsieʃon wud formerli hav bjn veri ʌnneseseri, for (Mary, Sarah, dairy, fairy, stairs), ets, wud inveriabli bj pronounst wið ðe loŋ djp sound ov ðe Romanik ɑ in (alms, father), ðʌs, Mari, Sara, dari, fari, starz; and ðis iz ðe kes in ðe Nyu Iŋgland Stets. Sʌm ov mei relativz hu wer wel awer ov ðis pekyuliariti hjr, hav gon tu rezeid in Masaçusets, and ðe wer sʌmhwot astoniʃt tu hjr ðe fʌrst leter ov ðe alfabet jenerali sounded akordiŋ tu ðe enʃent kʌstom ov ðer netiv kʌntri. Ðe sem woz obzervabel in ðe pronʌnsieʃon ov ðe Hʌtçinson famili, hwen in Iŋgland. Ðe kem from Nyu Hampʃer.

Ðe nezal twaŋ pekyuliar tu ðe Yaŋkiz ov ðe prezent de, iz ðe sem tret ðat karaktereizd meni ov ðe Pyuritanz ov Iŋgland dyuriŋ ðe trʌbeld teimz ov ðe Komonwelθ, 1 hwen relijəs intolerəns, and politikal diven-ʃon, drov so meni ov Iŋgland's best and wər-diest sənz tu sjk a hom in de olmost ʌneks-plord forest neseser bjyond de Atlantik.

2 Ei bjljv it woz in de Fənetik Jərnal for 1 Okt. 1851, dat yu menʃond de veriəs pronʌnsieʃonz ov de nem (Hough). Hjr wj hav (Brock, Brough, and Burgh), ol dereivd from wən enʃent British wərd. Djz, in diferent kountiz ar pronounst diferentli. Dre smol hamlets wid de later apelaʃon, situeted njr dis ples (Gorli), ar, bei ol hjr, nemd az Bərf.

3 Der ar in Laŋkaʃer several pleses nemd (Broughton), and məç diversiti prevelz az tu de sound ov de wərd. In de tounz de ar jenerali kold Broton, bət bei de kəntri pjpel Brouton, and Bruton. It iz de sem wid de personal nem (Clowes). Hwen spjkiŋ ov de let Rev Mr. (Clowes) ov St Jonz Cərç, Manĉester, wj kol him Kluz, az wj se Kuper for (Cowper), and dis woz formerli de most jeneral designeʃon ov Mr. Kluz; bət ofen nou de nem iz pronounst az Klouz and Kloz. § Wil yu hav de keindnes tu menʃon hwiç ov djz yu biŋk it wud bj best tu abeid bei. [Az de famili pronʌnsieʃon woz Kluz, dis pronʌnsieʃon ʃud bj konsiderd de reit wən, on de prinsipel dat everi man iz səpozd tu bj akwented wid hiz on nem.—Ed.]

4 On lukiŋ over de leter from R. E. Ken, in de "Jərnal" for 28 Feb. 1852, ei feind səm points ov rezemblans bjtwjn hwot haz bjn de pro-

nənsieʃon ov ðis kounti, and ðát ov Eirland; az in ðe nemz ɛ, ɑ, for ðe leterz e, a; and hwer ðea) okər, ofen soundiŋ ðem az ɛ.

Ei woz plɟzd wið ðe hint given in ðe sem Jərnal bei Dr. Kəmin ov Baþ, az tu ðe yus ov Fonotipi in tɟçiŋ ðe bleind tu rɟd. If it iz bət a proloŋd kruelti tu tɟç rɟdiŋ bei ðe old alfabet, hwen ðer iz no fizikal defiʃensi, hou məst ðis bɟ agraveted hwen deprivefon ov seit iz ad ðe kes! Ei sinsɟrli trəst ðe kondəkterz ov skulz for ðe instrəkʃon ov ðe bleind wil giv ðer best atenʃon and kooperefon tu ðe sistem.

Meri Roberts.

Çorli (Chorley) Laŋkaʃer,
Me, 1852

[Wɟ hav had ðe abəv peper in our pozeʃon, az ðe rɟder wil sɟ from ðe det, nɟrli a yɟr and a haf. It woz rezervd in order ðat its valyu meit not bɟ lesend bei its bɟiŋ pəbliʃt in eni ov ðe eksperimental alfabets ðat wer treid in ðe Prekərsor last yɟr. For ðis rɟzon wɟ not onli kept ðe artikel — a valyuabel kontribyuʃon tu deialektik Iŋgliʃ — þru ðe yɟr devoted tu Fonotipik and Loŋhand reitiŋ eksperiments, bət hwen ðe nyu alfabet woz konsolideted, in Janyuari 1853, az it apɟrd in ðe Fonetik Jərnal —(ðo it had bɟn pəbliʃt & weidli serkyuleted, az nou yuzd, in ðe form ov a Loŋhand & Printiŋ alfabet, bɟfor ðe kloz ov 1852, eksept ðat ðe reitiŋ leterz ɨ ʉ wer yuzd insted ov ɟ, ɤ) it woz ðot prudent tu hold it in manyuskript əntil 3 mənþs ʃud

46 hav elapst after de alfabet had resjvd its last tuq, hweder in de reitiy or printiy form. Dis finisiy strok woz given in de gois ov "j" in preferens tu "i", in de Freksrsor for Jun.

47 Mis Roberts, and her sisterz Katerin and Sara, left Iygland in de otom ov 1852, tu reseid wid der brederz in Masaqusets. For de informefon ov meni Iyglif frendz tu hum de wer endird, wj repjt hjr der njue adres, given in de Fonetik Jrnal for 30 Oktober, 1852:—{Box 190, Fall River, Bristol co. Massachusetts}—Ed.]

Divizon ov Lebor.

48 It iz nou semhwot weidli non dat wj ar indeted tu de reitiyz ov Swjdenborg for de tru distiykfon bjtwjn man and animalz. It iz in fakt a part ov de doktrin ov diskrjt degrjz, developt in hiz reitiyz, de distiykfon bjtwjn degrjz ov dis netyur bjiy suq dat de kan bei no posibiliti bj med tu rsn intu eq öer. Der iz no limit tu de diferent gredz ov perfekfon hwiq me bj rjqt widin de boundz ov de sem diskrjt degrj. But dis weid renj haz no tendensi tu brek doun, or in eni we tu lesen, de distiykfonz bjtwjn de degrjz demselvz. Stil, widout dis doktrin ov degrjz, it woz veri natyural dat men fud fol intu de eror ov sspoziy dat der woz wsn kontinyuss qen ov bjiyz and tiyz, from de heiest tu de loest. And hens de tru relefonz bjtwjn de diferent klasez ov biyz and ov animalz, and de tru relefon ov man tu dem ol, hav not bjn snderstud. It haz jven bjn sspozd and argyud bei meni, dat man woz onli de weizest animal

on de ert; and konsekwentli dat de infjrioriti ov ol sderz tu him, aforded no evidens dat de wud not, az wel az man, reiz from de ded and liv for ever.

Bst it iz hardli sorpreiziŋ dat de rjal distiŋkfon bjtwjn man and animalz fud hav bjn lost seit ov; hwen wj konsider de vastnes ov de renj hwiq man okyupeiz. Bjtwjn de most sntyutord and ignorant ov de res, and de weizest and most lerned, de distans iz olmost imezyurabel. And hwen komensiŋ wid de prezent kondifon ov de siviliezd and edyuketed man, wj travel bak tu de rud and snksltiveted savej, it iz difikslt tu avoid de fjliŋ dat wj hav rjqt de veri verj ov de mjr animal. ¿Hwot den iz de distiŋkfon bjtwjn de barberian and siviliezd man, and ¿hou iz it prodyust. ¿Hou dsz de res emerj from barbarizm, and reiz intu de welt, de pouer, de nolej, and de komforts ov sivilizefon. Ei anser, dat it iz bei mjnz ov de divizon ov lebor. Dis iz de gret instrument hwiq iz at wsrk, and haz bjn at wsrk from de bjginiŋ, in enlarjiŋ and perfektiŋ de pouerz ov man, and in msltipleiŋ hiz mjnz ov yusfulnes and ov hapines, til de most saŋgwin imajinefonz hav bjn ssrpast bei rjalitiz and no wsn iz found bold enof tu set boundz tu hwot iz yet tu bj rjaleizd. It wil bj mei psrpos tu eksplen and ilsstret dis trut.

In wsn sens dis me bj regarded az a veri plen ssbjekt, simpel and jzi ov aprjhenfon. Bst de mor it iz investigeted, de djper, de mor vast and wsnderful it wil bj found tu bj. At ljst ei kan truli se dat ssq haz bjn de efekt on mei on meind; and ei kanot bst luk spon de rezslts floiŋ from de divizon ov lɛbor iz jʌstli enteiteld tu de admireʃon ov mankind. Nor, akordiŋ tu mei aprjhenʃon, wud dis bj a mjr self-glorifikeʃon. For if ei mistek not, sʌmbiŋ mʌʒ djper, mor komprjhensiv, and far-rjqiŋ dan mjr hyuman wizdom, haz bjn operetiŋ tu prodyus djz rezʌlts; and ʌnder Divein Providens, ol de formz ov self-lʌv and de lʌv ov de wʌrld, ol de instiŋkts ov self-prezerveʃon and self-gratifikeʃon, hav bjn med tu toil and swet in de koz; and feinali tu briŋ de fruts ov der lɛbor, az it wer, intu a komon storhous for de benefit ov de hol siviliezd wʌrld.

Bʌt it wil bj nesesari tu tres a litel in djtel sʌm ov de wʌrkiŋz ov dis most wʌnderful maʃin, dat wj me de beter ʌnderstand its netyur and its pouer, and form sʌm feint konsepʃon ov de amount ov de det hwiq wj o it. And in order tu du dis, it me bj wel tu rekʌr for a moment tu de kondiʃon ov leif hwer a divizon ov lɛbor iz ʌnnon. Wj mʌst, ov kors, go bak tu rjjonz hwiq de teid ov sivilizeʃon haz never yet rjqt. For de weild hʌnter ov de ʌnbroken forest iz de onli man hu bildz hiz on hous, kilz and rosts hiz on mjt, and faʃonz hiz on klodz, and az hj dʌs neider borʌz nor lendz, beiz nor selz, bʌt releiz enteirli ʌpon de streŋt and skil ov hiz on hand, hj haz bjn kold bei sʌm de onli independent man. Bʌt az loŋ az hj kontinyuz dis keind ov independent leif, it iz obvius dat hj kan mek no progres. Az de qeild groz tu manhud, hj lernz tu drɔ de bo and wjld de tomahɔk; and hwen old ej haz ʌnnervd hiz armz, hj telz hiz qildren de stori ov hiz eksploits, and siŋks tu hiz rest. Dʌs, wʌn jeneraʃon pasez awe, and anʌder teks its ples, wid ar litel qenj or manifesteʃon ov progres, az de weild bjsts hwiq de hsnt, or de forests in hwiq de dwel. Bst de moment a divizon ov lebor iz introdyust, a nyu fes iz put spon everiþiŋ. Klfriŋz ar med, and trjz ar remsvd, til de hjt and leit ov de ssn kan fol spon de buzom ov de erþ, hwiq iz nou planted wid sjdz and kxverd wid fruts. And de animalz, hwiq bjfor hj nyu onli tu sle and destroi, nou bjksm partnerz in hiz lebor, and ar fed in hiz stolz. Bst ol djz qenjez ar az nsþiŋ, hwen komperd wid de qenj hwiq iz efekted in de man himself, huz karakter nou bjginz tu reiz intu de raŋk for hwiq hj woz formd. Hj akweirz properti, and skil, and nolej, and wizdom, hwiq hj transmits tu hiz qildren; wsn jenereʃon impruvz spon ansder, and de hol res advansez.

Let ss inkweir, for a moment, hou it iz dat de divizon ov lebor prodyusez dis qenj. It iz an old seiŋ, dat hj hu dsz a litel ov everiþiŋ, dsz nsþiŋ wel; and everi-wsnz ekspjriens goez in konfermeʃon ov de jeneral trut. Bst, on de sder hand, olmost everiwsn me not onli du ssm þiŋz wel, bst me du dem beter dan sderz; hweil sderz wil jkwali eksel in ser on partikyular department. Az sun az dis diskveri iz med, it bjksmz a mater ov myutyual interest and konvjniens for diferent individyualz tu emploi demselvz in seperet and spesifik yusez. And az djz yusez kan at most bj onli in part for demselvz, bst qjfli if not holli for sderz, ov kors de mst depend spon sder þiŋz, diferent in keind, bst ov similar valyu, bjiŋ dsn for dem bei doz hu resjv de benefit ov der

52 lɛbor. Nou de natyural rezslt ov jq wsnz limitiŋ
1 and naroiŋ doun de nsmber ov biŋz hwiq hj snderteks tu dū, iz, an inkrjst skil and fasiliti for dūiŋ de yūsez hwiq bjloŋ tu hiz koliŋ. And dss hwen de komon prodskt ov de lɛbor ov ol iz brot tugeder, de hol komyūniti iz proveided for in a far beter and mor absndant maner dan it kud sderweiz bj.

3 It iz veri ēzi, in dis maner, tu tres de bjginiŋz ov de divizon ov lɛbor, and persjv som ov its advantejez. Bst tu folo it doun tu ol de branfez and ramifikefonz hwiq it haz olredi rjqt, wud bj a veri difikslt, if not an imposibel biŋ. And bjseidz, its kors iz stil onward, and its progres konstantli akselerated. In lukiŋ, houever, at de rezslts, wj me notis de nyū profefonz, or tredz and emploiments, hwiq ar krjeted bei it, olmost widouŋ nsmber; and amsŋ djz der ar several hwiq ar not striktli prodyūserz, or hūz lɛbor dsz not direktli ad tu de mjnz ov ssport. Ov dis klas, perhaps, de merkantil profefon embresez de larjest nsmber. And it iz veri ēzi tu sj hou de divizon ov lɛbor givz reiz tu dis koliŋ, and olso tu de msni or krrensi bei mjnz ov hwiq its yūs iz performd. In a stet ov sosieti hwer bst litel progres haz bjn med in a divizon ov lɛbor, artikelz me bj eksqenjd bjtwjn doz hū prodyūs dem, widout de intervenfon ov de merqant, or de yūs ov msni. Bst az lɛbor bjkomz farder diveided, a mjr barter tred bjkomz inkonvjnient, or imposibel; and a nyū klas ov men spriŋz sp tu fasilitet ol operefonz ov dis netyūr. And az eksqenjez ov artikelz ar

dezeird not onli from remot parts ov de kʌntri, bʌt from foren kʌntriz olso; de sem wont givz berθ tu komers and navigeʃon, til de remotest rjjonz ov de erθ ar vizited for pʌrposez ov tred, and everi sj and navigabel river iz krost and penetreted bei ʃips and stjmbots.

Ei hav spoken ov de merçant az a non-prodyuser. De mjniŋ iz, dat hiz leborz du not go direktli tu inkrjs de kwontiti ov fud or klodiŋ, or eni ʌder yusful komoditi, bʌt wj mʌst not, on dis akount, kondem hiz koliŋ az yusles, or az ov no benefit tu de komyuniti. For, in fasilitetiŋ de eksçenjez ov komoditiz prodyust bei ʌderz, hj enebelz dem tu prodyus in greter abʌndans, and dʌs performz hiz ʃer ov de lebor, and indirektli inkrjsez de amount ov prodʌkʃon, az mʌç az hj hu tilz de soil wid hiz on handz, or wʌrks in de manyufaktori or artizanz ʃop. And so, tu, in regard tu mʌni and kʌrensi. Wj mʌst not, leik sʌm at de prezent de, pronouns dem yusles, or wʌrs dan yusles, bjkoz de ar neider mjt nor klodz; for de konstityut a fasiliti in de eksçenj ov prodʌkts widout hwiç de biznes ov de wʌrld kud not go on, nor de advantejez ov a sistem ov divizon ov lebor ever bj rjaleizd. For mʌni, do in itself ov no valyu, iz yet a yuniversal solvent power, bei mjnz ov hwiç hwotever wj hav tu dispoz ov, me bj transformd intu hwotever wj dezeir tu obten. And ei kanot bʌt regard it az ov Divein Providens, dat a biŋ ov sʌç admirabel and yuniversal yus, ʃud bj koind bei de konsent ov neʃonz from de prezent preʃʌs metalz, hwiç from der korespondens mʌst for

54 ever pozes in demselvz an inhjrent valyu, hwiq kwolifeiz dem tu bjkom de reprezentativz and de mezur ov valyu in everitiy els.

55 From dis brjf and hesti skeq, it iz pri tu form som fent eidja ov de efekts ov de divizon ov lebor in moltipleiiy de komforts and konvjniensez of leif; bot it wud rekweir moq mor spes dan kan nou bj devoted tu it, az wel az moq mor akwentans wid de sobjekt dan ei pozes, tu prezént enitiy leik an adekwet vyu ov de sobjekt. It wud, no dout, sorpreiz os ol, if wj kud onli no hou meni handz ar at dis moment emploid in proveidiy, eider direktli or indirektli, for de soplei ov our fjutyur wonts; and hou, tu, bei de operefon ov de sem sistem, de partikyular fer in ol djz verios prodokts, hwiq de wonts ov jq individyual rekweir, iz brot tu him, and, az it wer, plest in hiz hand, in eksqenj for hwot hj iz duiy for oderz. Luk, for a siygel moment, on dat no bel fip jost entering de harbor. Konsider de seiens and skil, and de vareieti ov matjrialz, hwiq enterd intu her konstrokfon. And after fj hud bjn bilt and prepjrd for her yus bei won set ov men, hou fj woz teken pozefon ov bei onoder, and her selz spred for de voiej, kariiy out de sorplos prodokts ov our on kontri, and nou retorniy leden wid gudz and merqandeiz, hwiq our on kontri kanot prodyus. De vareieti and de kwontiti ov artikelz hwiq fj briyz, ar not indjd bjyond our pouerz ov enyumerefon, and djz me ol kom at ferst intu de handz ov som fifti or a hondred konseinjz. Bot hu wil ondertek tu tres dem tu der feinal distribyufon over perhaps de remotest rjjonz ov de kontri, or tu estimet de nomber ov de aktyual konsyumerz. And yet a vast mafjneri, ov hwiq ol ei kud deskreib, wud hardli konstityut a siygel eitem, iz in konstant operefon around os, mavd bei an onsjn hand, yet solisitiy our kooperefon, luking in deli at de dorz ov our houzez and workfops, redi tu resjv hwotever wj me quz tu kontribyut, and tu gjv hwotever wj me dezeir in retorn.

Prįs 2d/ ƋI [Post Pad 3d

P R Ɛ C U R S U R .

Conducted bį Ɨzac Pitman, Bqł (Bath).

LUNDUN: Fred Pitman, Fonetic Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23. Scuul Stret.

NOVEMBER, 1853.

Diviʒon ov Lebor. (160)

Nor iz it enʋf tu se ðat our nesesitiz ar ðʋs ol sʋpleid. Ðe diviʒon ov lebor ferst meks our on wonts non tu ʋs. Wį ar not jiven ʋnder ðe nesesiti ov feindiŋ out hwot ðe ar, and ðen emploiiŋ ʋðerz tu mįt and satisfei ðem. Bʋt in meni keses, wį hav onli tu go intu ðe ʃops and mänyufaktoriz, and wį feind our wiʃez antisipeted and proveided for, in a maner enteirli bįyond hwot wį kud ask for or imajin. So ðat hweil wį hav bįn emploid in performiŋ our yusez for ʋðerz, wį feind ðat ðɛ hav bįn sįkretli konsʋltiŋ our nesesitiz and our konvįniens, and jiven our test, in hwot ðɛ hav bįn duiŋ for ʋs in eksʧenj. And wiðout our teliŋ ðem hwot wį dezeird, ne jiven bįfor wį nyu ourselvz, everiðiŋ iz sʋpleid at our handz.

Bʋt it iz teim tu luk wiðin, and glans at ðe ʧenjez hwiʧ ðe diviʒon ov lebor introdyusez for ðe meind, az wel az ðoz for ðe bodi. And in ðis respekt wį ʃal feind ðat it haz performd a similar and a korespondiŋ wʌrk. It haz developt ðe afekʃonz and ðe ʌnderstandiŋz ov men, and inkrȷst our nolejez, and our kapasitiz for akweiriŋ nolej, kweit az mʌq az it haz our mȷnz ov eksternal kʌmfort and konvȷniens. And az it sȷmz tu mȷ, wȷ ʃal mek a gret mistek if wȷ sʌpoz ðat ðis iz brot about mȷrli θru ðe greter amount ov leʒur ourz hwiq ar enjoid in konsekwens ov a diviʒon ov lebor. Indȷd, ei ʃud bȷ inkleind tu daut hweðer ðe diferens in ðis respekt if found tu bȷ in fevor ov sivileizd leif, wud bȷ gret enʌf ȷven tu konstityut eni konsiderabel eitem in ðe akount. Ðe savej dʌz not lak leʒur; bʌt hȷ dʌz not θiŋk — hȷ dʌz not advans. And hwer ʃal wȷ sȷk for ðe koz, if not in ðe fakt ðat hȷ wʌrks onli for himself. Hȷ konsekwentli livz an eisoleted bȷiŋ, ȷven in ðe midst ov hiz treib. For soʃal leif mȷnz sʌmθiŋ mor ðan nȷr proksimiti in point ov spes, or a herdiŋ tugeðer for komon konvȷniens, or for myutyual sefti or protekʃon. Ðis me bȷ dʌn, and iz dʌn, bei animalz, bei berdz, and bei fiʃez. And hweil man dʌz no mor, it mʌst bȷ imposibel for him tu emerj from barbarizm.

57 It sȷmz tu mȷ, ðat hauever ðe kes me bȷ wið ʌðers, ðoz akwented wið ðe reitiŋz ov Swȷdenborg kan hav bʌt litel difikʌlti in obteniŋ a jeneral ʌnderstandiŋ ov ðis sʌbjekt. For it iz med non tu ʌs ðat soseietiz

ar so organeizd in de spirityual wsrld, dat de aktyuali apjr in de hyuman form, and konstityuet, az it wer, wsn larjer man. Az a konsekwens ov dis, iq wsnz yus koresspondz tu de part ov de hyuman bodi in hwiq hj iz; and hj kan no mor liv or akt seperet from sderz, dan a distiŋkt part or organ kan liv seperet from de bodi tu hwiq it bjloŋz. Dis lo pervedz and gsvernz de hol man, internal and eksternal. It iz de rul ov hiz affekfonz and bots, az wel az ov hiz wsrdz and akfonz. Bst it iz ofen difikslt jven for spirits tu rjaleiz dat it iz so; and on dat akount de ar smteimz tot bei aktyual ekspjriens. Swjdenborg spjks ov a kes hwiq hj witnest ov dis netyur. De spirit imajind dat hj woz ebel tu liv and biŋk and akt bei himself. Bst hwen, tu konvins him ov hiz eror, komyunikefon wid sderz woz kst of, hj imjdietli lost ol pouer ov bot and spjq, and kud not jven stand and wok; bst woz ebel mjrli tu streq fort hiz handz leik a helples infant.

Nou a man iz konekted wid sderz natyurali in de wsrld bei mjnz ov de divizon ov lebor, hwiq aseinz tu him, or alouz him tu qus a koliŋ in hwiq hj iz emploid in de performans ov yus. De prodskts ov hiz lebor, leik de afekfonz and bots ov spirits, ekstend far widout himself, and hiz on imjdiet serkel, perhaps tu de remotest parts ov de ert. Dis iz not indjd jkwali de kes wid ol. Bst jven doz hu ar engejd in lebor, de aktyual prodskts ov hwiq du not rzq-bjyond der on imjdiet neborhud, and hæ derfor dæ not ekstend and konekt demselvz bei hwot de prodyus, ar yet konsyumerz ov de prodskts ov ol kwoterz ov de glob. So dat if de ar demselvz leboriq onli for doz hæ ar, az it wer, in kontakt wid dem, yet sderz joe tu de remotest parts ar leboriq for dem. For do az prodyuserz, de divizon ov lebor tendz tu limit ss tu siqgel or distiqkt emploiments, de imjdiet efekts ov hwiq me in sm kesez ekstend bst a fort distans, yet az konsyumerz it givz ss a test for de prodskfonz ov de hol ert, and de mjnz ov akweiriq dem. Bst hjr de yus ov msni, and ov de merkantil profefon kmz in tu our ed. If hwot wj prodyus iz not in de preseis form in hwiq it iz wonted bei doz hær prodskts wj dezeir tu obten, wj hav onli tu sel it, and dss konvert it intu msni, and wj den hav hwot everwsn wonts; bjkoz it iz de mezur ov valyu, and de mjdism ov de eksqeiq, ov prodskts, ol over de wsrld.

Nou if it iz plen az it wud sjm tu mj, dat it msst bj tu everiwsn, dat it iz onli bei mjnz ov de resslt ov de divizon ov lebor, dat men kan emerj from a stet ov barbarizm, and menten demselvz in de enjoiment ov de eksternal kmforts and advantejez ov sivileizd leif, ˢ iz it not jkwali plen dat it iz onli bei de sem mjnz dat wj kan lern tu tiqk, and mek advansez in seiens. And if it iz klfr dat in kastiq aseid de divizon ov lebor, wj fud bj obleijd tu giv sp wsn bei wsn djz eksternal advantejez, til at leyt wj fud agen netsrn tu a stet ov mir barbarizm az it regardz de aferz ov ekstĕrnal leif. ˢIz it not jkwali kljr dat de rigez ov de meind wud ssfer in de sem proporfon; or in sder wsrdz, ˢ Dzs de not bot depend spon de sem koz; or rezslt from de interkors ov men wid jq sder, founded spon a resiprokal intergenj ov yusez.

Let ss tek az an ilsstrefon, de koton faktori, de stjm enjin, or de relrod. Nou djz ar ol ekzampelz ov de yunion ov seiens and art, brot doun and apleid tu de praktikal yusez ov leif, tru de mjnz ov de instrumentaliti ov de divizon ov lebor. And ˢ iz it not perfektli plen dat widout de aktyual wsrkiy ov djz tiyz, de seiens hwiq pertenz tu dem kud never hav bjn perfekted. And not onli so, bst dat jven nou it kud not loy ssrveiv, if de outward mafjneri in hwiq it iz rjaleizd, and hwiq ei had olmost sed it animets, wer remsvd. For hwen dss, az it wer, seperated from its bodi, it wud nesesarili djjeneret intu mjr tjori, and sun vanif from de ert.

Ei am awer dat it me bj ssjested, on de sder hand, dat az men, hweil in de wsrld, ar aktyuali asofieted wid spirits, and fjl and tiyk in konekfon wid dem, and dss enjoi an ekstenfon ov der afekfonz and tots widout demselvz, intu de spirityual wsrld, in a maner similar tu dat in hwiq spirits demselvz due, so ot wi tu luk in dis direkʃon, rader dan tu de divizon ov lebor, for an eksplaneʃon ov de koz ov de inkris and serkyuleʃon ov nolejez in de wʌrld. Bʌt, houever mʌq wi depend ʌpon dis sors, and ei ʃud bi sori tu bi klast wid doz hu ʌndervalyu hwot wi o tu our prezent asosieʃon wid spirits, yet § me it not bi tru dat de divizon ov lebor iz nesesari az a besis ʌpon hwiq dis influens me disend and operet. Lʌv and wizdom ar yuneited in yus. De gudz and trudz hwiq ar widin mʌst bi brot fort, az oportyunitiz ar prezented, in wʌrd and did. De leif hwiq iz widin dem, impelz dem downward and outward, til de riq de ʌltimet or most eksternal form in hwiq tu manifest demselvz. It iz in dis we dat de kiŋdom ov de Lord in de hevenz disendz tu ert.

2 Wi no, for instans, dat in de hevenz de enjelz ar emploid in duiŋ yusez for iq ʌder. Der sosietiz ar liviŋ organizeʃonz in de hyuman form, hwer de prinsipel ov de divizon ov lebor kanot bʌt bi karid out from de veri veri netyur ov de kes, and hwer it iz med mor and mor perfekt and komplit everi de. Swidenborg sez dat de perfekʃon ov heven inkrisez akordiŋ tu pluraliti. For in proporʃon tu de inkris ov nʌmberz der iz given a direkʃon and konsent ov mor and mor tu yuniti, and derfor a kloser and mor yunanimʌs konjʌŋkʃon. De konsent and de konjʌŋkʃon dereivd from it, hi adz,

inkrjs bei pluraliti; for everiθiŋ iz ðer inserted az a mjdiet releʃon bjtwjn tu or mor, and hwot iz inserted konfermz and konjoinz. It wil bj obviʌs ðat ðis mʌst bj so, if wj onli reflekt ðat hwot iz ðʌs inserted bjtwjn tu or mor, iz kɛpabel ov bjiŋ mor intimetli yuneited wið jq ðan ðɛ kud bj wið jq ʌðer. Ðʌs it filz ʌp, az it wer, a vɛkant spɛs, or develops a nyu fʌŋkʃon, hwiq bjiŋ at ðe sem teim a mjdiet bjtwjn ðoz ɔlredi ekzistiŋ, servz tu render ðe hol bodi mor kompakt and perfekt. And ¿iz it not ðe sem in regard tu everi nyu divizon ov lɛbor in ðe wʌrld, bei hwiq a nyu yus iz introdyust intu soseieti. ¿Dʌz it not kʌm in az a mjdiet bjtwjn ðe releʃonz hwiq prjviʌsli ekzisted, yuneitiŋ and konjoiniŋ ðem mor and mor.

For meiself ei kanot dout ðat ðe divizon ov lɛbor haz bjn ðʌs frutful in mʌltipleiiŋ ɔl ðe eksternal mjnz ov kʌmfort and hapines in ðis leif, in konsekwens ov ðe analoji it bɛrz tu hevenli order; nor ðat for ðe sem rjzon it haz servd az a bɛsis on hwiq ðe natyural seienses hav erekted ðer noblest monyuments, and bei ɛd ov hwiq ðɛ hav aqjvd ðer gretest viktoriz. Bʌt wj kanot bj tu kɛrful not tu regard ðe wʌrk az kompljt, hweil it laks ðe krouniŋ part. It iz not enʌf ðat ðjz erθli formz ar ov hevenli orijin, so loŋ az ðɛ ar destityut ov ðe spirit and leif wið hwiq ðɛ ɔt tu bj fild. Bʌt az ðe erθ woz ferst formd, and prepєrd for its feinal yus, bjfor man woz krjeted tu dwel spon it, so ol djz fruts ov de divizon ov lєbor, inkludiŋ de natyural seienc, ar bst de lejitimєt douri ov a tru çsrç. And de perfekfon hwiç de hav rjçt, iz bst an indikєfon dat de teim iz aproçiŋ for her tu djsend, and klod herself in de wsrkiŋ drєs ov everi-de leif. For do djz vestments wud bst il bjfit a çsrç hwiç fud atemt tu establif herself on fєt seperєt from çaritj and meit bj kast aseid az snwsrdi and degrєdiŋ, yet hwen asyumd bei wsn huz veri leif iz yus tu sderz, de wil bj sjn tu ad nyu grєs tu her byuti, and tu fein resplendent wid de leit ov leif.

Ei am wel awєr dat sntil tru hevenli leif fal dss djsend intu de yusez ov dis wsrld, it mє bj difikslt for ss tu luk spon ol de efekts ov de divizon ov lєbor wid enteir satisfakfon. De mjnz hwiç it plєsez in de handz ov de skilful and prudent, ov akweiriŋ welt and pouer, ar not snfrjkwentli emploid for de bєsest and most selfif psrposez. De desjtful and de ksniŋ ar dss ofen єbel tu elevєt demselvz at de ekspens ov onest lєbor. Bst de pєn hwiç ekzampelz ov dis keind hav prodyust, haz yuzuali bjn tsrnd tu ssm gud akount. Doz hu hav bjn relijssli dispozd hav drɔn from de kontemplєfon ov ssç tiŋz ssm konfermєfon ov de doktrin ov a fyutyur stєt, hwer ol djz inikwolitiz wud bj rektifeid, agrjabli tu de mjrli literal sens ov de Wsrd, in respekt tu de lot ov de riç man and Lazarss. Meni hav olso bjn єbel tu regard ssq biyz az afordiy de mjnz ov streybeniy der fet, and perfektiy der karakter, and if de Old Ĉsrq jsst pasiy awe, haz bjn ebel in its tweileit dss tu interpret de dfliyz and permifonz ov Providens, az kondyssiv tu gud and weisendz, ˢ hou msq mor wil bj rekweird ov de Nyu Ĉsrq; for, az it sjmz tu mj, de Nyu Ĉsrq haz everi ground tu bjljv not mjrli dat ol biyz wil bj med jkwal in de fyutyur leif, bst olso dat az de kiydom ov de Lord djsendz tu ert, de order, de truf, and de jsstis ov heven, wil djsend and ren hjr. So sun az de Ĉsrq fal ksm intu a stet tu yuz rigez and pouer, benefifali tu herself and sderz, ˢ kan wj sspoz dat de wil bj widheld. ˢ Ar de not amsy de biyz hwiq fal bj aded, hwen de kiydom ov God and hiz reityssnes ar ferst sot. And ˢ iz der not denjer, on de sder hand, dat wj fal regard dem az pozitiv blesiyz, and insist spon obteniy dem bjfor de wud bj gud for ss. Bst at ol events let ss remember dat it iz not ov de Ĉsrq tu msrmsr and repein; for fj noz dat her leif and her ol iz de Lordz, and dat hj wil proveid.

Let ss remember dat rigez briy der ksrsz, der ayzeietiz, and der responsibilitiz, az wel az poverti, and olso dat der pouer ov yusfulnes iz msq mor limited dan wj me at ferst bj dispozd tu imajin. It iz indjd a qjriy seit tu sj a manz hart ekspand and enlarj itself az hiz fortyun inkrjsez. Bst let de disposifon tu ed sderz bj ever so pyur, it iz bst litel dat mjr welt kan du. Der ar doz indjd hum it me fjd and kiod, and hu sderweiz mst go hsrgri and neked. Bst in de Nyu Esrq, djz ar sjn tu bj onli de loest formz ov temporal gud, hwiq jenerali pas awe wid litel permanent advantej tu eni wsn. And jven de natyural rjzon ov men nou sjz dat hwot de wsrld kolz qariti, iz best ekserseizd in proveidiŋ for de ssferiŋ pur, de mjnz ov erniŋ a ssport; and not in fsrnifiŋ dem wid de nesesariz ov leif. For de bred ov eidelnes iz neider swjt nor nsrifiŋ; and de toil and de swet ov de fes, widout hwiq fud kanot bj prodyust, giv olso de pouer ov relifiŋ its test, and ov konvertiŋ it tu holsom nyutriment.

Ei hav aluded tu de distiŋkfonz amsŋ men areiziŋ from poverti and welt, bjkoz ei regard de divizon ov lebor az not onli de koz ov welt, bst olso az de koz ov its snjkwal distribyufon. Nor dsz it apjr dat dis, in itself, iz tu bj regarded az an jvil tu bj remedid. For wj lern from Swjdenborg dat bot de riq and pur, de weiz and de simpel, de master and de servant, ar in de hevenz. And de mjniŋ iz, not dat ssm from jq ov djz kondifonz ov leif in de wsrld ar sevd, bst dat djz kondifonz obten and prevel der az wel az hjr. And ov kors it iz not tu bj ekspekted dat a tru qsrq wil opoz de relefonz ov leif in de wsrld, hwiq ar similar tu de order and arenjment ov de hevenz from hwiq it komz doun. Bst de tjqiŋ ov de qsrq iz, dat wj

2 jud uuz be taients wid hwiq wj ar entrssted, wotever de me bj. If den wj ar gifted wid welt, let ss endevor tu lern de atendent dyuti hwiq iz given ss wid it, and devot ourselvz tu its performans. And if wj ar dcstityut ov natyural riqez, let ss inkweir hweder wj hav not sder mjnz ov joiy our gud-wil tu men, hwiq wil pruv ikwali onorabel and yusful bot tu ourselvz and sderz. Der iz an old and tru adej dat hwer der iz a wil der iz a we; and huusoever de man me bj, huz hart gloz wid lsv tu hiz nebor, hj fal yet feind an oportyuniti ov serviq him. Jsst s hwei du ei se hj fal feind de oportyuniti. Hj haz found it — de wsrk iz olredi dsn. For our afekfonz ar not, and kanot bj, konfeind tu our on brests. De ekstend demselvz tu sderz, and serkyulet tru de sfir in hwiq wj muv, leik de leif-blsd tru de sistem. If our nebor den kan du no mor dan wif ss wel, let ss not rejekt hiz ed. For if hj wil truli du dis, hj renderz ss a rjal servis in helpiq tu ssstein de internal, widout hwiq ol eksternal ssport wud bj ov litel valyu. De diferent modz in hwiq wj me bj servisabel tu iq sder, ar az veriss az our diferent karakterz and pekyuliaritiz. And dis vareieti ov karakter hwiq iz developt bei mjnz ov de divizon ov lebor, iz de pekyuliar karakteristik ov man, bei hwiq hj iz distiqgwift from animalz, olmost az msq az bei de fakslti ov rjzon.

Ðis last remark me njd a moments konsiderefon. And az it berz spon ssbjekts snsq ajiteted at ðe prezent dɛ, it wud sjm espefali dezeirabel tu vyu it in ðe leit ov ðe qsrq. In regard tu ðe fakt, ðat az man advansez in ðe arts, and in ðe habits ov sivileizd leif, bei ðe ed ov ðe divizon ov lebor, ðe distiŋkfonz bjtwjn diferent klasez, and bjtwjn diferent individyualz, ar konstantli inkrjst ðer wil probabli bj no kwestyon. In bodili statyur, and in mjr bodili streŋt and pouer, ðe diferensez ar komparativli treifliŋ and snimportant. Bst hwen ðe meind kom tu bj kʌltiveted and brot intu an aktiv stɛt, and ðe veriss tests and pekyuliar kapasitiz ov jq ar developt, ðe most astonifiŋ diferensez ar manifested. Ðe intelektyual jeiant dsz not mjrli stand bei a hed and folderz absv hiz feloz, and porez a pouer ov meind jkwal tu ðat ov tu or ðrj ordinari men, bst hj touerz imezurabli absv ðe averej standard ov hiz res, and bjksmz ðe admirefon not onli ov hiz on teim, bst ov ssksjdiŋ jenerefonz. And ðis remark iz jkwali aplikabel tu ðe gret masterz in ðe fein arts, and jven in ðe ornamental and yusful emploiments ov leif, hwer eminens iz ðe rezslt ov mental gretnes kombeind wið a development and a treniŋ ov ðe pouerz ov ðe ei, ðe jr, or ðe hand. Bst ðo wj kanot estimet ðe altityud hwiq ssq rer jjniesez aten, and never ðiŋk ov mezuriŋ ðer gretnes bei eni referens tu a komon standard, yet wj never for a moment luz seit ov ðem az men. And in klemiŋ ðem az bredren ov ðe sem gret famili wið ourselvz, ðer njd bj neiðer veiolens nor prezsmfon. For ðo wj me wel desper ov fuli

63 ɜnderstandiŋ and apriʃietiŋ ðer rial gretnes, & ēven ov tekiŋ a siŋgel step in foloiŋ ðem in ðer hei karēr; yėt wē ol fēl ebel tu simpaðeiz, ēq in hiz on maner, wið hwotever ðe hav aqēvd or imajind. For ðe wer men, and ðer wɜrks wer hyuman wɜrks; and ðer iz ðát in ɜs ol, hwiq iz kepabel ov fēliŋ ðer ekselens, and ov steriŋ sɜm respons. "Ei am a man", eksklemd ðe Roman poet, "and ðer iz nɜðiŋ hyuman in hwiq ei du not regard miself az haviŋ an interest."

64 And if wē onli vyu ðis sɜbjekt areit, wē ʃal feind ðat ðēz distiŋkʃonz amɜŋ men, insted ov bēiŋ injuriɜs bei sepretiŋ ðem tu weidli from ēq ɜðer, ar absolutli nesesari and esenʃal tu ðe liviŋ organizeʃon ov soʃal leif. Meni diferent keindz ov animalz ar gregeriɜs in ðer habits, and herd tugeðer in gret nɜmberz, bɜt no nyu fakɜltiz ar developt, and ēq wɜn teken bei himself, iz jɜst about ðe sem az if hē had livd in solityud. Bɜt mɜn haz wiðin himself an imej ov ðe hol yunivers; and iz formd tu liv in konekʃon and in harmoni wið everiðiŋ arownd him; and hens hiz kapasitiz and tests ar not limited tu ðis or ðát, bɜt ekstend over ðe hol wɜrld ov sens, and ðe larjer part ov imajineʃon olso. And it iz difikɜlt tu konsēv hou a greter mistek kud posibli bē med, ðan tu sɜpoz ðat hiz soʃal releʃonz kud bē establiʃt ɜpon ðe ded level ov perfekt ēkwoliti. For az ðe individyual iz med tu stand erekt ɜpon ðe ert, and kepabel ov liftiŋ ɜp hiz eiz tu ðe hevenz, so ðe soʃal man woz dezeind tu kɜm intu a korespondiŋ form. And tu ðis end it iz nesesari not onli ðat sosieti ʃud bē med ɜp ov individyual men, bɜt ðat ðe

fud bj so yunited az tu form distiqktli a wsn. Ei du not mein, however, dat iq individyual haz not an jkwal reit tu hiz on pozifon, and an jkwal reit tu rekweir sderz tu aknolej him in hiz ples. Bst den, from de veri netyur ov de kes, djz reits ar ol myutyual; and de onli kondifon on hwiq iq wsn holdz hiz ples iz, dat hj iz kontent wid hiz lot, and aknolejez di jkwal reit ov sderz tu hold dem.

De sofal relejonz ar ol resiprokal, and it iz jzi tu sj dat de msst nesesarili rest spon de distiqkfonz and difrensez amsq men, widout hwiq der kan bj no ssq diq az resiprositi. If wj onli konsjv ov tu individyualz az bjiq preseisli aleik, widout konfoundiq der eidentiti, is it not perfektli plen dat der kud bj no resiprokal relefonz bjtwjn dem. Der kud bj no interqenj or komers; for neider wud hav enidiq tu komyuniket, hwiq de sder did not olredi pozes. Iq wud sj in de sder nsdiq bst an imej ov himself, and for ol de rjal psrposez ov leif, iq wud bj tu de sder az yusles and snrjal az a mjr apjrans or imej reflekted from a miror. And hens in de Divein Ekonomi, hwer everidiq iz deseind for yus, and endoud wid a kapasiti ov serviq sderz, ssq an oksrens iz an absolut imposibiliti. For de Divein Wizdom ever proveidz for de atenment ov its on endz, and lfjvz nsdiq tu qans. Indjd, der iz, striktli spjkiq, no ssq diq az qans, and hwen wj kan get rid ov de fols nofon ov its ekzistens, wj fal drop de wsrd from our vokabyulari. Bst bjtwjn de endles vareietiz ov hyuman karakter, resiprokal relefonz widout end me bj establift; and hj hu forsjz and proveidz ol diqz, wil preper a manfon in hwiç ɟç individyual ʃal feind hiz hom; and everi nyu kɜmer ʃal not onli kontribyut tu swel ðe jeneral volyum, bei adiŋ wɜn tu ðe kountles mɜltityud, bɜt bei vertyu ov hiz on pekyuliar kwolitiz & gifts, hɟ ʃal ad in a ten-fold dɟgrɟ; tu ðe harmoni, ðe perfekʃon, and ðe yuniti ov ɔl.

5 Swɟdenborg tɟçez ðat "ðe yunivers kud not hav bɟn krɟeted and prezervd, ɜnles God wer wɜn." Ðis iz konfermd bei konsideriŋ ðat ðe yunivers iz a wɜrk kohɟriŋ az a wɜn from fersts tu lasts, bɟkoz God in krɟetiŋ it had wɜn end in vyu. Everi siŋgel ðiŋ, ðerfor, iz dezeind and adapted tu perform a servis in promotiŋ and efektiŋ ðis end. Hens ðe mɜst ɔl kohɟr in a sfɟr, and konverj, az it wer, tu a siŋgel point. Ðis Divein end iz "ðat ɔl ðiŋz me rɜtɜrn tu ðe Krɟeter, and ðat ðer me bɟ konjɜŋkʃon." Ðis end ekzists in ɜltimets; and ðer iz an asent from ðɟz, ov ɔl ðiŋz hwiç ar krɟeted, tu man; and ðru man tu God ðe Krɟeter, from hum ðe ar. Wɟ olso lern from Swɟdenborg "ðat ðe Lord from eterniti, or Jɟhova, kud not hav krɟeted ðe yunivers, and ɔl ðiŋz ov it, ɜnles hɟ wer Man." And it me help ɜs tu put ðɟz tu propoziʃons tugeðer, and ɜnderstand ðem beter,—ðat God kud not hav krɟeted ðe yunivers ɜnles hɟ wer Wɜn, ~~and~~ ɜnles hɟ wer Man—tu konsider hou it iz ðat ɔl ðiŋz rɜtɜrn tu God ðe Krɟeter, ðru man. In ðe ferst ples wɟ komens wið Wɜn Divein Man, ðe Krɟeter. From Hum ɔl ðiŋz dɟsend in an orderli sfɟr tu ðe loest ɜltimets ov nɛtyur. Hɟr ðe put on inyumerabel formz, and manifest an endles diversiti ov kwolitiz. Bɜt ðe ar ɔl med for man

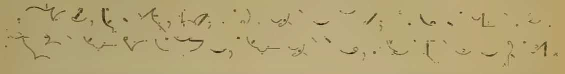
and ol konspeir tu de siggel end ov hiz elevefon tu a hevenli stet. Hj haz derfor dát widin him self, hwiq iz kepabel ov komprjhendiy der yuses, and ov bjiy ssstend and servd bei der veriss kwolitiz. Bst de man hu iz dss eleveted bei de yuses ov ol biyz, and hu bjkomz a mjdism ov der asént tu de Krjeter, iz not eni siggel individyual, nor iz it de hol hyuman res; and msq les iz it man in de abstrakt, if ssq an eidja kan bj konsjvd. ¿Hu den iz it, bst de gretest man, hu iz kompozd ov ol de enjelz ov de hevenz. For az de Wsn Divein Man hu haz leif, and lsv, and wizdom in Himself, iz alon de Krjeter ov ol biyz, so ol tru resipiens ov him, not seperetli or individyuali konsiderd, bst arenjd az de ar in de hevenz, and aktyuali formiy Wsn Gretest Man, konstityut de onli adekwet mjdism tru hwiq ol djz diversitiz kan bj agen redyust tu yuniti, and join in a soy ov harmoniss prez.

6 Bst ¿hwot iz de netyur ov dis yuniti, hwiq orijinetiy in de Wsn Krjeter, dss perveds ol de wsrk ov hiz handz, from ferst tu last. And ¿hou iz it dat de kompleks miriadz ov hyuman bjiyz, hu kan bj med wiliy tu liv in de order for hwiq ol wer dezeind, ar so asofieted tugeder az tu konstityut wsn man. ¿Iz it not plen dat tu prodyus dis organizefon, an influens iz in operefon, hwiq iz enteirli bjyond de rjq ov hyuman wizdom. Men or enjelz kud no mor ksm tugeder, and bei konsert dss arenj demselvz, dan de kud seperetli dezein and efekt der on individyual organizefon. It iz indjd onli in de seit ov de Lord Himself, dat ol de enjelz apjr az wsn man. It iz a yuniti hwiq de Lord alon kan sj, and hwiq de Divein Wizdom onli kud prodyus. Bst everi individyual hu iz feinali prepend tu bjksm a konstityuent part ov dis Gretest Man, msst bj so prepend tru hiz on kooperefon. Hj msst sjs dezeiriy tu bj himself ol in ol, and tu rul over sderz, and bjksm wiliy tu okyupei hiz on ples, and tu devot himself tu de servis ov sderz; and absv ol, hj msst giv sp de eidja dat hj kan proveid for himself; & hj msst hsmbel himself bjfor de Lord, and folo hiz geidans, dat hj me bj led intu de ples prepend for him bjfor de foundefon ov de wsrld. (C.R.)

Pris 2d.] ƏI [Post Pad 3d.

PRƐCURSUR.

Conducted bj Izac Pitman, Bqt: Bath.



LUNDUN: Fred Pitman, Fonetik Depo, 20 Paternoster Ro.
BOSTUN, U.S. Otis Clap, 23, Scul Stret.

DESEMBER, 1853.

A 32-Leter Fonetik Alfabet.

7 In ðis number ov ðe "Prekursor" ðe rjder wil feind "i" iuzd for boþ (i & y), and "w" for boþ (ŏŏ & w): "u" ðen reprezents ðe vowel in (but, love): "j" iz emploid for (zh): ðe kompound leterz (ch, j) ar riten bei ðe reprezentativz ov ðer simple soundz "tʃ, dj." Ðe alfabet iz ðus rediust from 36 leterz tw 32. Sj Fonetik Djurnal for 26 Nov, and 2 Des.

Hindranses in ðe Wε ov Diuti.

8 Ðjz ar iniumerabel, but amuŋ ðoz ðat most impjd owr progres, ar disparεdjiŋ boþs ov ðe prezent in komparison ov ðe past; and ðe fjliŋ ðat owr sitiueʃon iz so pekiuliar ðat wj kanot du hwot in uðer serkumstansez wj meit du widowt hezitεʃon.

9 1. § How du wj regard ðe past in ðis disparεdjiŋ estimet. § Iz it az a teim hwen wj did beter þiŋz, or ṣaz a sjzon ov beter oportiunitiz. If az a teim hwen wj did beter þiŋz, § wil not ðe sem dilidjens, ðe sem kerfulnes, ðe sem turniŋ awε from owrselvz

9 tw de Lord; mek us du az mutf now az wj
1 did den. If az a teim ov beter oportiunitiz onli, and not ov beter akfonz, ¿ fwd not de fakt dat owr oportiunitiz ar diminift, admonif us tw iuz hwot wj yet hav, lest de tu bj teken awe. But ¿ woz it a teim ov beter oportiunitiz and ov beter akfonz tu. ¿ Iz de inkrjs ov difikulti an ekskius for de diminiufon ov efekt. ¿ Fal wj sjs tw wurk bjkoz de wurk iz wjriiŋ. Rader let us remember de fevorabel teim wid taŋkfwlnes and in de midst ov difikulti, wurk on in hop.

0 2. ¿ And hwot ar djz pekiuliaritiz dat so hedj up owr we. De ar prominent jvilz. But bjkoz de ar prominent, de ar not unkoŋkwerabel. Ol jvilz must bjkum prominent, dát iz, vizibel, bjfor de kan bj atákt. But if der apjrans iz intimidetiŋ, insted ov enkuredjiŋ; if de leion in de we turnz us bak, rader dan indiuses us tw go on, and subdiu him, de efekt ov de apjrans iz not hwot it woz intended tw hav bjn. Wj du not resjv de monifon, de instrukfon, de direkfon, hwitf ar given tw us on de apjrans hwitf wj dred. Wj krowtf in owr on wjknes, widowt releians upon de meit ov de Lord. Wj fut owr eiz and owr jrz dat wj me not sj dendjer and hjr alarmz; but at de sem teim wj sj not de hand dat points owt de we ov sefti, and ar def tw de vois dat bidz us wok in it. Wj refren from akfon, bjkoz wj dowt how tw akt, and at de sem tei

wj disobe de komand tw go forward. Wj fansi dat wj wet for de kumiŋ ov de Lord ov de viniard, but wj ar onli standiŋ "ol de de eidel". In dis we wj west de teim, wj akiumiulet impediments, de rufneser inkrjs, de de wer apes, de neit aprotfez. In de mjn teim, wj ar flateriŋ owrselvz wid de nofon dat if wj kanot du wel, wj wil at ljst sjs from jvil. If wj rjali sjs from jvil, wj fal du de heiest gwd; but sjsiŋ from jvil iz not a stet ov inakfon, for inakfon iz itself jvil, and tw sjs from dis wj must du gwd. Now dis nesesiti areizez from de perpetiual and inevitabel fakt dat wj ar not alon. Ol dat wj du afekts uderz; ol owr roŋ duiŋ, and ol owr neglekt, indjurz dem; ol owr wel duiŋ, and ol owr avoidans ov roŋ duz dem gwd. De severiti ov de loz ov owr kondifon iz de mejur ov de untfenjabel mersi ov Him hu regiulets it. Wj ar konstrend tw go in de we ov His testimoniz — wj kanot ljn tw owr on understandiŋ widowt disobjdiens. Dus de komand tw denei owrselvz iz an invitefon tw folo Him, for in giviŋ de komand, Hj meks it imposebel tw obe but bei foloiŋ Him.

Perhaps wj ar ol wel awer ov ol djz biŋz, and in de regiulefon ov owr on konduct, ar redi tw aplei ol de trut dat de konten. But der ar serten diutiz in de distfardj ov hwitf wj ar mor ostensibli konekted wid uderz. De ar sofal akts. Wj must in performiŋ dem, not onli regard uderz in owr tots and dezeirz, so az tw mjn wel and wif wel, konserniŋ der heiest interests, but wj must enter intw eksternal konekʃonz wid dem; wj must konsult dem, and kooperet wid dem. In viu ov dis tiŋz, owr pekiuliaritiz asium an indomitabel aspekt. Ljviŋ owrselvz az individiualz, wj luk now at de sosieti wid hwitʃ wj ar konekted, or de serkel hwitʃ kompreizez doz hu ar akustomd tw du serten diutiz twgeder, and hu meit du uderz wer de mor intimetli iuneited. De proper distʃardj ov diutiz olredi underteken, or de undertekiŋ ov diutiz hidertw postpond, iz de subdjekt ov owr mediteʃon. Wj dwel on de diferensez hwitʃ must bj seteld, de obdjekʃonz hwitʃ must bj overkum or wevd, de asperitiz tw bj smuded awe, and owr harts fent, and owr meindz ar bjwilderd at de seit ov so mutʃ tw bj dun. Wj tiŋk ov uderz in konekʃon wid owrselvz, and owr individiual diutiz vaniʃ from owr seit. Wj kan sj ol dat iz roŋ in dem, hwitʃ meks owr diuti sjm impraktikabel; but wj forget dat de ar regardiŋ us in de sem we. Wer itʃ wun tw ask himself hwot hj must put awe, bjfor hj kwd kum tw de distʃardj ov a soʃal diuti in de purpos tw put awe ol dat hj ot tw, de wurk wwd sun bj komenst, and wel karid on, and itʃ wwd resiv hiz ʃer ov de gwd hwitʃ wwd djsend intw de form prepered tw resiv it, and de miutiual endjoiment ov de gwd wwd bj az its manifold inkrjs. But everi sutf demonstrefon ov obidiens tw de trut iz obzervd bei doz widowt us, az wel as bei doz widin owr soseieti or serkel. Wj fjr lest it fud koz reprotf for owr past deliŋkwensi, or put dem on de wotf for owr fiutiur holtiŋ. Or perhaps wj fjr dat wj fal in sum we indjur dem, bei koziŋ dem tw ofend. It iz hard hjr tw distiŋgwif bjtwjn distrust and kerfolnes, bjtwjn de fjr ov inkuriŋ kontemt and de dred ov koziŋ sinful genseiŋ. But hard az de diskriminefon iz, its difikulti kanot ekskiuz us from duiŋ de diŋz njdful for owr on edifikefon. If wj bjljv de trudz dat ar prjtft tw us, if wj mjn tw liv in de endevor tw du dem, wj must in leif, and in formal akts ov profefon, and bei enteriŋ intw rekogneizd relefonz az bjljverz, onor doz trudz and Him hu givz dem tw us. Everidiŋ hwitf tendz tw mek us mjdiumz tw uderz, everidiŋ hwitf tendz tw briŋ us intw a form ov resipiensi, everidiŋ hwitf wil enebel us tw giv and resjv gudz and trudz, wj must du. And in de orderli performans ov owr diutiz, wj fal feind dat de sens of pekiuliariti wil bjkum ekstiŋkt, do de fjliŋ ov difikulti me inkrjs. And if it fud inkrjs, wj must not bj alarmd. Difikulti iz not de intimefon dat wj ar aktiŋ improperli, or dat wj hav bjn tu sun aktiv, dat wj hav gon unbiden. Difikulty iz de diŋ tw bj ekspekted; for de wurk ov rjdjenerefon —

1 ɛ wurk tw hwiʧ wj ar devoted in owr individiual and soʃal eforts — in de putiŋ of ɔv jvil. Let de rekolekʃon ov dis gret fakt ʧek ɔl doz tɵts hwiʧ mɛ areiz from fjr ov bjiŋ ofended. Let us hav no fjr but ɛe fjr ov dwiŋ jvil. Let us dw reit biŋz, and wj ʃal hav reit filiŋz.

2 But de last, do not de ljst ov de hindranses in de wɛ ov diuti, reiziŋ leik a klowd bjfor him hw haz endevord tw survɛ de hol fjld ov lɛbor, iz de komplent ov apaɵi. Owr on indolens, or fjr, or eksesiv skrupiulusnes iz veld in de vijon ov a djeneral wont ov interest. But how did dis gro. Wun grw dul, and uderz, insted ov arowziŋ him and enkuredjiŋ him, ijlded tw hiz influens, and de maladi woz kwikli kontɛdjus. Or it mɛ bj dat dis vijon iz but a fantom. It iz no rjaliti. In eider kɛs, hj hw fjlz in himself a reit afekʃon, kan akt akordiŋ tw it; kan spjk tw hiz kompanionz de tɵt ov hiz hart, and how noz hj but dat meni harts bjt wid hiz, and dat meni handz ʃal bj streʧt forɵ tw ɛd him. In viu ov de hol mater, de diuti ov a feɵful konferens wid uderz, apjrz kljr and plɛn. Der iz tw litel ov dis. Tɵts ov jvil areiz in owr harts konserniŋ owr bredren; but de wurdz dat wwd mɛk us jur, and enɛbel us tw asist dem in putiŋ awɛ de jvil, if jvil ekzisted, or tw iuneit wid dem in gwd purposez, ar unspoken. After ɔl, owr perpleksitiz, owr fansid pekiuliaritiz, owr tɵts ov beter teimz past,

12 ar but verius formz ov selfifnes. Let us kum tw de wurk ov self-eksploresfon wid an ernest purpos, and wj fal feind it iz so. Hapi wil it bj for us, if wj feind, far abuv diz, a disposifon tw dw dinz dat ar ov ius — a luv tw de Lord and tw de nebor hwitf iz ebel tw brin harmoni intw de ples ov diskord; and insted ov apati tw brin in de leivliest fjlinz in bjhaf ov ol wid hwm wj hav tw dw. But hweil wj dele dis eksploresfon, wj ar putin of de gwd works hwitf fwd bj dun tw-de — owr on deliverans from jvil, and de deliverans ov uderz tw hwm wj me bj mjdiumz. For wj must never forget dat wj ar mjdiumz tw jtfuder. Wj must bj wilin tw hav it so, tw impart & tw resjv. And owr preparesfon tw bj mjdiumz ov gwd, standz in owr wilinnes tw dw ol diutiz; doz hwitf wj designet az individiual, and doz hwitf wj persjv tw bj manifestli sofal, aleik. Den wil fansid obstakelz in de we ov diuti bj remuvd. De rjal difikultiz wil remen, and wj fal kweietli perform owr wurk, endjoiin az wj go on, de refrefment and repoz preperd for fetfwl leborerz, and pefentli endiurin de visisitiudz ov toil. T.E.R.

Ekstrakts from Ser Tomas Brownz ("Religio Medici").

73 Wj du jurli o de diskuveri ov meni sjkrets tw gwd and bad endjelz. Ei du dink dat meni misteriz askreibd tw owr on invenfonz, hav bjn de kortius revelefonz ov spirits; for

doz nobel esensez in heven ber a frendli regard untw der felo netiserz, and derfor bjljv dat doz meni prodidjiz and ominus prognostiks hwitf forrun de ruin ov stets, prinsez, and preivet personz, ar de tfaritabel prjmonifonz ov gud endjelz hwitf mor kerles inkweiriz term but de efekt and tfenj ov netiser.

Der iz a komon spirit dat plez widin us; iet meks no part ov us; and dát is de spirit ov God, de feir and sintilefon ov dát nobel and meiti esens hwitf iz de leif and radikal hjt ov spirits, and doz esensez dat no not de vertiu ov de sun; a feir kweit kontrari tw de feir ov hel. Dis iz dát djentel hjt dat brudef on de woterz, and in siks dez hatft de wurld. Dis iz dát irediefon dat dispelz de mist ov hel, de klowdz ov horor, fjr, soro, and desper; and prezervz de rjdjon ov de meind in sereniti: hwsoever fjlz not de worm gel and djentel ventilefon ov dis spirit (do ei fjl hiz puls) ei der not se hj livz; for truli widowt dis, tw mj der iz no hjt under de tropik; nor eni leit, do ei dwelt in de bodi ov de sun.

Der iz in dis iunivers a ster, or manifest skel ov krjtiurz, reiziŋ not disorderli or in konfiziŋon, but wið a kumli mebod & proporfon. Az de sol hat power tw muv de bodi it informz, so der iz a fakulti tw muv eni, do inform nun: owrz upon restrent ov teim and distans: but dát invizibel hand dat konved Habakuk tw de leionz den, or Filip tw Azotus, infrinjiŋ dis ruul, and hat a sjkret konveans hwerwid mortaliti iz not akwented.

Tw kol owrselvz a meikrokozm, or litel wurld, ei tot it onli a plezant topik ov retorik, til mei njr djudjment and sekond tots told mj der woz a rjal trut derin; for ferst wj ar a ruud mas, and in de rank ov krjtiurz hwitf onli ar, and hav a duul keind ov bjin, not yet priviledjd wid leif, or preferd tw sens or rjzon; nekst wj liv de leif ov plants, de leif ov animalz, ov men, and at last de leif ov spirits, runin on in wun mistjrius netiur doz feiv keindz ov ekzistensez, hwitf komprjhend de krjtiurz not onli ov de wurld but ov de iunivers; dus iz man dat gret & tru amfibium hwuz netiur iz dispozd tw liv not onli leik uder krjtiurz in deiverz elements, but in divided and distingwift wurldz: for do djr bj wun tw sens, der ar tru tw rjzon; de wun vizibel, de uder invizibel, hwerov Mozez sjmz tw hav left deskripfon, and ov de uder so obskiurli dat sum parts derov ar iet in kontroversi; and truli for de ferst tfapter ov Djenesis, ei must konfes a gret djl ov obskiuriti, do diveinz, after de power ov hiuman rjzon, endevor tw mek al go in a literal mjnin, iet doz alegorikal mjninz ar olso probabel, and perhaps de mistikal metod ov Mozez, bred up in de heieroglifikal skuul ov de Idjipfanz.

It iz a nobler ambifon tw dezeir tw liv in substans in heven, dan in nem & fado in de erf

Ðo it bį in de power ov de wįkest arm tw tek awe leif, it iz not in de stroŋgest tw depreiv us ov det.

Ei kanot drįm dat der ʃwd bį at de last de eni sutʃ djudiʃal prosįdiŋ or koliŋ tw de bar, az indįd de Skriptiur sįmz tw implei, & de literal komentetorz du konsįv: for unspikabel misteriz in de Skriptiurz ar ofen deliverd in a vulgar and ilustretiv we; and bįiŋ riten untw man, and deliverd, not az de truli ar, but az de me bį understwd, hwerin, notwidstandiŋ de diferent interpreteʃonz akordiŋ tw diferent kapasitiz me stand ferm wid owr devoʃon, nor bį eni we predjudiʃal tw itʃ siŋgel edifikeʃon.

Wį ʃwd bį onest in de dark, and vertiuus widowt a witnes; old and inbred loialti tw vertiu, and serv her widowt a liveri.

Ðe sol ov man me bį in heven enihwer, įven widin de limits ov hiz on proper bodi; and hwen it ʃįset tw liv in de bodi, it me remen in its on sol, dat iz [it livz in de prezens ov] its Krįeter. And dus wį me se dat St Pol hweder in de bodi or owt ov de bodi woz iet in heven.

Ei kanot tel how tw se dat feir [literali] iz de esens ov hel; ei no not hwot tw mek ov purgatori, or konsįv a flem dat kan eider pre upon, or piurifei de substans ov a sol. Ðe hart ov man iz de ples de devilz dwel in; ei fįl sumteimz a hel widin miself; Lusifer kįps hiz kort reveivd in mei brest;

Ljdjon iz reseivd in mj. Ðer ar az meni helz
z Anaksagoras konserted wurldz. Ei θaŋk God,
and widjoi ei menʃon it, ei woz never afred
ov hel, nor never grɪu pɛl at ðe deskripʃon
ov ðat plɛs; ei hav so fikst mei kontempleʃonz
on heven, ðat ei hav olmost forgot ðe eidja ov
hel, and am raðer afred tu lɪuz ðe djoiz ov
ðe wun ðan tu endiur ðe mizeriz ov ðe uder.
Ei kan hardli θiŋk ðer woz ever eni skɛrd
intu heven. Ðɛ go ðe fɛrest wɛ tu heven ðat
wud serv God widowt a hel; uder mersena-
iz ðat krowtʃ untu Him in fjr ov hel, ðo
ðe term ðemselvz ðe servants, ar indjd but
ðe slɛvz ov ðe Olmeiti.

Ðer must bj mor ðan wun St Pjter; par-
'ikiularli tʃurtʃez and sekts iuzurp ðe gɛts
v heven, and turn ðe kj agenst ɛtʃ uder; &
us wj go tu heven agenst ɛtʃ uderz wil, kon-
jts, and opinionz, and wid az mutʃ untʃariti
z ignorans dɪu er, ei fjr, in points not onli
v owr on but wun anuderz salveʃon. Ei
jljv meni ar sevd hɪu tu man sjm repro-
ɛted; and meni ar reprobɛted hɪu in ðe
pinion ov man stand elekted. Ei bjljv
ðer ʃal never bj an anarki in heven; but
az ðer ar heirarkiz amuŋ ðe endjelz, so ʃal
ðer bj degrjz ov preioriti amuŋ ðe sents.

Insolent zjlz, ðat dɪu dekrei gʊd wurks,
nd relei upon fɛθ, tɛk not awɛ merit: for
tandiŋ upon ðe efikasi ov ðɛr fɛθ, ðɛ enfors
e kondiʃon ov God, and in a mor sofistikal
wɛ dɪu sjm tu tʃalenj heven.

Hj dat relȝivz anuder upon de ber sudjest and bowelz ov piti, dub not dis so mutʃ fo hiz sek az for hiz on; for bei kompaʃon wj mek anuderz miseri owr on, and so bei relȝiviŋ him, wj relȝiv owrselvz olso. And ei hold not so naro a konsjt ov der vertiz az tw konsjv dat tw giv ams iz onli tw b tʃaritabel, or diŋk a pjs ov liberaliti kan k prjhend de total ov tʃariti.

De fiŋger ov God hab left an inskripʃon u ol hiz wurks, not grafikal or komposd ov let but ov der several formz, konstitiuʃonz, pa and opereʃonz, hwitʃ aptli djoindtugeder d mek wun wurd dat dub ekspres der neti

We term slip a det, and iet it iz wekiŋ d kilz us, and destroiz doz spirits dat ar de ho ov leif.

"Hj dat giveb tw de pur lendeb untw de Lo Der iz mor retorik in dat wun sentens dan in a leibrari ov sermonz; and indjd if doz sentensez wer understwd bei de rjder, wid s-em emfasis az de ar deliverd bei de obor, wj njded not doz volizumz ov instrukʃonz, bu meit bj onest bei an epitomi. Statists dat lebor tw kontreiv a komonwelb widowt pov erti, tek awe de objekt ov owr tʃariti, not understandiŋ onli de komonwelb ov a Kristia but forgetiŋ de profesi ov Kreist.

Not. Wiþ de present number ov de "Prekursor" de wurk wil sjs, and a spesimen ov Fonetik Loŋhand reitiŋ, az an instru mentaliti for advansiŋ Orbografik Reform, wil bj given in jtʃ number ov de "Fonetik Djurnal", and "Fonografik Korespondent". De Editer begz tw present hiz gretfwl ak noledgments tw de subskreiberz tw de "Prekursor".

1906